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G. W. GREENE.

A

HEBREW CHRESTOMATHY

DESIGNED AS THE FIRST VOLUME

OF A COURSE OF HEBREW STUDY.

BY

MOSES STUART

Associate Professor of Sacred Literature in the Theological Institution
at Andover.

1829.

ANDOVER :

FLAGG AND GOULD, PUBLISHERS AND PRINTERS.

Codman Press.



DISTRICT OF MASSACHUSETTS, to wit:

District Clerk's Office.

Be it remembered, that on the twenty fourth day of January, A. D. 1829, in the fifty third year of the Independence of the United States of America, Moses Stuart, of the said district, has deposited in this office the title of a book, the right whereof he claims as Author, in the words following, *to wit* :—" A Hebrew Chrestomathy designed as the first volume of a course of Hebrew study. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Institution at Andover."—In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of Learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act entitled, "An act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JOHN W. DAVIS, } Clerk of the District
of Massachusetts.

PREFACE.

THE title given to this little volume, (Chrestomathy, from the Greek *χρηστὴ μάθη*, *simple instruction, easy learning*), may seem strange to an ear accustomed merely to our common circle of English words, among which it is not found. It has, however, been long in general use, among most of the nations on the continent of Europe; and not in the Latin language only, but in their own respective dialects. It is a convenient *technical* word; and on this account, I have adopted it as the title of this work.

Chrestomathies in Latin and Greek, have long been employed for the instruction of youth, in most of the countries of Europe. The utility of them is so evident, that scarcely any one has ventured to call it in question. A great variety of them are now current in our own country; although they do not bear the appellation to which I have been adverting. So general, moreover, is the conviction of their utility, that the practice of employing them has extended to all the modern languages, which are studied among us to any considerable extent. The French, the Italian, the German, and the Spanish, all have their respective Chrestomathies; and this, to the great convenience of learner and teacher.

On the continent of Europe, however, where Chrestomathies in nearly every language that is studied, are almost universally employed, there has been some diversity of opinion among the learned, about the expediency of employing Chrestomathies in the Hebrew language. The late J. G. Eichhorn, of Göttingen, so well known to the literary world, in his *Bibliothek*, (a long continued and very able work, made up of learned reviews, essays, etc.), was accustomed to speak with much disregard of Hebrew Chrestomathies, and to protest against them. Others have done the same thing. But the reason of this is evident; and it must be acknowledged, also, that it was sufficient. Of all the Hebrew Chrestomathies which I have yet examined, (and I have seen most of them which have acquired any considerable name), none have been conducted on a plan, which affords substantial aid to the learner. Most of them have been almost a mere reprint of select parts of the Bible; and often times, of some of the most difficult parts of all the Scriptures, merely because the *rhetorical* qualities of the pieces selected were very striking. Against such Chrestomathies Eichhorn might well protest; for why should not the student at once purchase his Hebrew Bible, and study in that the lessons printed in his Chrestomathy, rather

than purchase another book which offered him nothing more than a part of the simple text of his Bible ?

A few Chrestomathies have contained notes, mostly of a kind which have respect to higher or lower criticism ; but very few offer any considerable assistance in respect to grammatical analysis. Of course, books of this class have never satisfied the wants of beginners, and therefore they have soon fallen into neglect.

So far as my knowledge of Hebrew Chrestomathies extends, none have yet been published, which are like the present in regard to the specific object to be attained. It remains therefore for an experiment to be made, in order to determine whether a *Hebrew* Chrestomathy, more fully adapted to the wants of beginners than has been usual, will not find as good encouragement, and be of as much utility, as a Latin or Greek one. On this experiment the present little volume ventures ; not claiming to have accomplished all which may be desirable, but aiming at least to break the way, in which others may follow, and do for the Hebrew that which has in some cases been so admirably accomplished for other ancient, and for the modern languages.

That which is done *viva voce* in the lecture-room, and addressed to the ear of Hebrew students, on the continent of Europe, it is my aim to exhibit here to the eye of our students, on printed pages. The author of this small volume, while he cherishes the highest regard for the profound and extensive erudition of many scholars and teachers in the old world, still professes himself unable to see how a beginner in Hebrew, who receives *oral* instruction *ex cathedra*, (and writes down as well as he can, which at the best must be very badly at first, what is dictated to him, phrase by phrase, or word by word, and then cons over what he has written), can be more profited, than to have the same instruction, of which he has made but an imperfect copy in his notes, *fully* exhibited in a well printed book, and so arranged, that recurrence to it is, at all times, easy and without the danger of mistake. With all his deference to the great masters of teaching in Europe, he cannot persuade himself, that in this point they are not mistaken, at least, with regard to the *elementary* part of linguistic study ; and above all, in regard to such a language as the Hebrew, the writing down of which is so difficult for the unpractised beginner. No wonder that so few in Europe ever pursue the study of the Hebrew to any great length, while the process of acquiring it is made so tedious ; and while (it may be added) their studies are conducted on a plan, which makes the learner rather a *passive recipient* than an *active agent*. The human mind, from its very nature, cannot long follow such a course of study with much satisfaction.

In regard to the selection of pieces for this Chrestomathy, it has been my design to choose those which are easy, and, in some respect or other, of special interest ; and which may therefore serve

at once to excite the student and to instruct him. If any one should suggest, that there are other pieces in the Old Testament of equal or of superior interest, and which ought to have been preferred, I shall not dispute the point with him; for in a book, which is *all* divine, and of such a compass as the Old Testament, it would be strange if some thirty chapters should comprise all that is striking, and useful, and beautiful. It were easy to make out many more volumes of Chrestomathy, like the present, and yet to leave much behind, which one must pronounce very excellent. My plan has been, to take that which might serve to aid and to instruct the beginner; which is easy, and yet inviting; and in following this plan, I have, of course, omitted most of the awfully sublime parts of the Old Testament, nearly all of which are replete with exegetical and grammatical difficulties. How incongruous it would be, in a selection of such pieces as the present, to be guided only by rhetorical taste, and to make out a book merely containing "the beauties of the Bible," no considerate person will fail to perceive.

I have extended the selection so far, as may serve the purposes of an introduction to the regular, *exegetical* study of the Hebrew. My views of the importance of accurate, grammatical analysis, are sufficiently explained in the notes appended to this volume. In estimating the present work, I must beg the reader to remember, that my *principal* design is, to aid the student in the *grammatical* study of the Hebrew. All else besides this, is added for the sake of smoothing the way, and making it more attractive. No student of any understanding, can long content himself with the mere study of words, forms, and syntactical constructions; he must understand, in some good degree, the meaning of what he reads, in order to take any pleasure in it. Recognizing this principle of our nature, I have all along, from the very outset, added such brief exegetical remarks as may assist the beginner, and make his progress more agreeable to him. As the Notes advance, they become (as is proper) more exegetical, and less grammatical. But no grammatical difficulty whatever is wittingly passed over, without an attempt at explanation. The exegetical remarks are, for the most part, very brief; but, I would fain hope, such as are better adapted to beginners, than if they were more formal. What is sometimes given in a single sentence, has cost me hours of study. But the parade of learning would ill become a book of this kind; and I would rather hazard the imputation of having written too briefly, than of having made out a great book, which the learner could neither relish nor understand. A case like the present I take to be one, in regard to which it may be truly said, *μέγα βιβλίον μέγα κακόν*.

Some of the investigations, which led to remarks made at the close of various pieces in this selection, have cost time and effort which critical students, and probably such only, will know well how to estimate. If these remarks should prove to be useful to the

learner, either in the way of instruction or of excitement to further investigation, it will be more than a compensation for all the labour bestowed on them.

The expense of publishing books of criticism on the Hebrew language, and of printing Hebrew, is a thing that is yet but very imperfectly understood, in our country. That the public may be enabled to make some proper estimate of it, and so to judge, on good grounds, whether the price of books like the present is put too high, it is proper to state, that the labour of correcting a printed sheet of Hebrew, with the accents, is at least *twenty five* times as much as that of correcting English printed with a type of the like size; and that the labour of the printer in setting up and correcting such a sheet, is at least *six* times as much as that of executing a sheet in English. Then the labour of the original writing or composition, where so many Hebrew words are to be written as occur in the notes to this volume, is, at least, *four* times as much as that of composing a like quantity in mere English. Besides all this, no sheet is contained in the present volume, which has not, in the printing, gone through at least *five* several corrections or revisals, besides the corrections of the printers. Let those who know how to estimate the severity of such labour, judge, in view of these facts, whether the present book and others of a similar character, can reasonably be asked for at a lower price than that at which they are actually sold.

If the reader should find the Hebrew text contained in this volume to be accurately printed, (which I trust will be the case), he must attribute this, in good part, to the untiring diligence and praise-worthy accuracy of Mr. William G. Schauffler, of Stuttgard in Germany, a member of the present Middle Class in our Theological Seminary, who made the three first revisals of it, as it came from the printers' hands; to the kind and valuable aid of Mr. C. E. Stowe, one of the assistant Teachers of the Greek and Hebrew languages here, for the present year, who went through with another complete revisal; and to the unwearied diligence and patience of the printers and publishers, who have spared no pains to accomplish all which I wished to be done. Several errors in the text of Van der Hooght, (from which the Hebrew is copied), have been detected and corrected; but how many more are committed, time will develope. He who has once printed Hebrew, will never boast of security against being detected in some errors. The types break off or draw out, and frustrate the hopes which his labours at correction had led him to cherish; the ink does not always reach the minuter vowels and accents so as to give a due impression; and where there are so many objects of attention, as the printing of Hebrew with vowels and accents necessarily presents, *humanum est errare*. I can only say, that I have done all which my time and circumstances rendered it possible for me to do, in or-

der that the text might be correct. The *whole* book has gone through the hands of Mr. Stowe, as well as my own, in the correction ; and although not immaculate, will, I hope, be found to be so far accurate as not to give the student much trouble.

The reader will observe, that from the 56th page onward, 16 pages are numbered, 56*a*, 56*b*, etc. The reason of this is, that when the printing of the book was commenced, both parts of it, viz. the Hebrew text, and the Notes, were begun at the same time, and 56 pages were allowed for the first part, so that the Notes were commenced with p, 57 etc. But in printing, the numerous breaks in the Hebrew text, and especially the poetic part of the Hebrew, occupied much more room than was anticipated ; so that, in order to comprise what was desirable in the Chrestomathy, it was necessary to extend the Hebrew 16 pages beyond the space that had been left for it. This will occasion no inconvenience to the reader ; but it is proper to say, on account of the publishers, that this volume contains 16 pages more than it seems to contain.

As the circle of *elementary* Hebrew books is now completed, and a Lexicon, Grammar, and Chrestomathy will not, all together, cost more than the former price of a Hebrew Lexicon, it is to be hoped that the progress of Hebrew study may keep pace with the facility and cheapness of the means to aid it. Hebrew is now accessible to all classes of people, who may wish to learn it. Private persons, for their own advantage and gratification, may study it. I venture to affirm, without the fear of being contradicted by any one who has had experience, that the Hebrew is now more accessible than the Latin or Greek, and can be learned in less than half the time which either of these languages costs. The apparent difficulties, at the outset, arise from the difference of its written characters, (especially of the vowels), from those of our western languages. These difficulties, however, speedily vanish ; and then the simplicity of arrangement, of declension, and of conjugation, in the Hebrew language, is such, that the progress is much more rapid than either in Latin or Greek. The imaginary terrors, in which this language has been clothed, belong to some of the older books of instruction, and not to the Hebrew itself. I do most earnestly hope that the day is coming, when the subject of Hebrew study will be treated with more candour than it has been in our country, for a century past ; and that the obscurity which has been thrown around it, by such treatises of former days as have invested it with confused and confounding mists, and the terrors also, which have been merely imagined to exist by such as are reluctant to make the exertion demanded of those who embark in the study of it, or have not enough of the energetic spirit of acquisition to urge them forward in such a study, will vanish away before the illuminating and enterprising spirit of the day, and never more make their appearance. *Incepisse dimidium est.* A moderate part of the time that has been spent by

many an excellent minister of the gospel, in the pursuit of Commentary on the original Hebrew Scriptures, in order that he might understand the meaning of them, (which, when he attains it, is only a secondary source, and the correctness of which, he must, without a personal knowledge of the Hebrew, often be unable to estimate), would have enabled him to go directly himself to the *original* source, and to satisfy his own mind by *original* evidence. May the time speedily arrive, when this will be better understood, and more extensively believed!

Should the present volume meet with sufficient encouragement to open the way for more works of a similar nature, it is my design to go on with the selection of other appropriate parts of the Hebrew Scriptures, so as to complete a *full course of exegetical study* in the Hebrew language. The present volume is designed as the first in such a series. The extent of such a *Course of Study*, will depend on the encouragement given to works of this nature in our country, and on the measure of health which it may please a kind Providence to bestow upon me. It is not my design to publish *in extenso* any more of the *Hebrew text*, as in the present volume; because every student should of course have a Hebrew Bible. A *selection*, however, from the Hebrew Scriptures, adapted to a proper course of Hebrew study, is what I intend to make; and on this, will be written critical, grammatical, and exegetical notes. The last will, of course, be the predominant ones, in all future publications designed to be a continuation of the present. But as the whole course will be adapted to *beginners*, so more particular attention will be paid to *their* actual wants, than any of our present commentaries have given. The forms, syntax, and etymology of words will never be neglected, nor any pains spared to lead the student to an accurate and fundamental knowledge of what properly belongs to philology.

M. STUART.

Theol. Seminary;
Andover, Jan. 8, 1829.

PART I.

EXAMPLES FOR PRAXIS.

VERBS.

No. I. (§ 212. seq. Par. I.)

- (a) לָקַט לָשׁוֹן מִטֶּרֶם לֵט מִסֶּר מִשָּׁל סָקַל קָטַר קָמַט
קָמַץ קָשַׁר שָׁטַן שָׁטַם שָׁמַט שָׁמַר שָׁנַס שָׁקַט שָׁקַל
שָׁקַץ שָׁקַר;
(b) שָׁלַט שָׁלַם;

No. II. (§ 220 seq. Par. II.)

- (a) פָּבַד (פָּבַד) שָׁמַן (שָׁמַן) קָמַל (קָמַל) דָּבַק (דָּבַק)
גָּדַל (גָּדַל);
(b) קָטַן יָגַר יָקַשׁ יָכַל שָׁכַל (שָׁכַל);

No. III. (Comp. § 78 seq.)

- בָּטַל בָּקַר גָּמַל גָּזַל דָּלַק דָּשַׁן כָּלַם כָּנַס פָּלַט פָּשַׁט
תָּקַן;

No. IV. (Comp. § 78 seq.)

- זָכַר לָבַן סָבַל מָגַר מָכַר טָבַל טָפַל טָפַשׁ קָבַל קָדַם;

No. V. (Comp. § 78 seq.)

- לָמַד מָלַךְ מָסַךְ מָשַׁךְ סָלַף סָמַךְ צָמַד צָמַת קָטַף קָצַף;

No. VI. (Comp. § 78 seq.)

בִּדְלָ גֵּבֶר כָּבֵשׁ פִּגְשׁ דְּבֵר כָּפֶר פֶּתֶר בְּכֹר גָּבֵל דְּפֶק:

No. VII. (Comp. § 78 seq.)

זָבֵד לָכֵד לַפֶּת מִגֵּד סִבֵּךְ סִגֵּד סִפֵּד צָפֵד צַפֶּת קִפֵּד:

No. VIII. (Comp. § 78 seq.)

גָּלֵב גִּמֵּד דִּלֵּג פִּזֵּב כָּלֵב פִּנָּה פִּסָּה פִּלֵּג פִּסָּג פִּקֵּד:

No. IX. (Comp. § 78 seq.)

כִּיבֵד כֶּתֵב פִּגֵּד גִּדָּה:

No. X. (§ 224 seq. Par. III. IV.)

חִפֵּךְ חִבֵּשׁ חִפֵּץ חִשֵּׁב חִתֵּם חִשֵּׁךְ חִקֵּר עִבֵּד עִבֵּר עִזֵּב:

No. XI. (§ 229 seq. Par. V.)

זִהֵר מִהֵר בָּחֵן פָּחֵד פָּעַל שָׁעַן גָּעַר מָעַל טָעַם בָּחַר:

No. XII. (§ 233 seq. Par. VI.)

בִּטַּח בָּלַע גָּבַהּ זָבַח זָנַח פָּצַח שָׁכַח צָמַח מָשַׁח סָלַח
דָּמַע שָׁגַע:

No. XIII. (Comp. § 111 seq. also Par. V. etc.)

(a) רָדַף רָחַם רָחַק רָצַח רָעַשׁ רָשַׁע רָתַח רָתַק רָפַס
רָחַב:

(b) בָּרַךְ גָּרַשׁ דָּרַךְ דָּרַשׁ זָרַע חָרַף כָּרַע שָׂרַשׁ שָׂרַץ
קָרַב:

(c) סָגַר מָסַר מָכַר כָּפַר טָהַר בָּזַר בָּעַר זָמַר גָּמַר דָּבַר:

No. XIV. (§ 224 seq. Par. IV.)

אֶבֶל אֲבִק אֲגַר אֲדָם אֲדָר אֲהֵב * אֲהֵל אֲזֵן אֲחֵר אֲלֵם
אֲמִן :

No. XV. (§ 240 seq. Par. VII.)

אֲבֵד אֲחִז * אֲכַל אֲמַר אֲסַף * אֲהֵב * אֲבָה אֲפָה :

No. XVI. (§ 243 seq. Par. VIII.)

(a) יֵאל יֵבֵל יֵדַע יֵבֵחַ יֵלֵד יֵלֵךְ יֵסַף יֵרֵד יֵקֶשׁ יֵשֶׁם
יֵצֵא :

(b) יֵבֶשׁ יֵגַע יֵגַר יֵקַר יֵקֶץ יֵרֶשׁ יֵשֶׁר יֵעַף יֵעָץ יֵרֹט :

No. XVII. (§ 248 seq. Par. IX.)

יֵטֵב יֵלֵל יֵמַר יֵנֶק יֵשֶׁר יֵמֵן יֵסֵר * :

No. XVIII. (§ 251. Par. X.)

יֵנַח יֵצֵג יֵצֵחַ יֵצַע : — יֵסֵד יֵסֵר יֵצֵק יֵצֵר יֵשֶׁר :

No. XIX. (§ 252 seq. Par. XI.)

נֵבֵט נֵגַע נֵדָר נֵבֵל נֵדָף נֵטֵל נֵקֵם נֵזֵל נֵמֵל נֵצֵר נֵטֵש :

No. XX. (§ 256 seq. Par. XII.)

נֵזֵז נֵלֵל נֵלֵל נֵנֵן נֵלֵל נֵקֵק נֵמֵל נֵמֵךְ נֵחֵם נֵלֵל נֵלֵל
נֵתַח :

No. XXI. (§ 267 seq. Par. XIII. XIV.)

(a) נֵתֹר נֵשֹׁר נֵשֹׁק נֵשֹׁט נֵשֹׁב נֵצֹר נֵעֹר נֵעֹף נֵסֹג נֵנֹף נֵנֹן
נֵטֹב נֵטֹר :

(b) גֹּועַ חֹר עֹת:

(c) רִיב בֵּין דִּיג:

No. XXII. (§ 276 seq. Par. XV.)

בָּטָא בָּרָא גָמָא דָּכָא חָטָא כָּלָא מָלָא (מָלָא) נָבָא נָצָא
צָבָא:

No. XXIII. (§ 280 seq. Par. XVI.)

בָּכָא בָּלָא דָּחָא דָּמָא זָכָא חָסָא פָּסָא כָּרָא מָנָא צָפָא
קָוָא קָנָא קָרָא רָדָא שָׁנָא:

No. XXIV. (§ 293.)

שִׁפְת שָׁרַת שָׁחַת שָׁבַת צָמַת עָשַׁת נָשַׁת:

NOUNS MASCULINE.

No. XXV. (§ 345 seq. Par. XXV.)

עִיר קוֹל לְבוּשׁ זְרוּעַ גֵּר נִיר כּוּחַ צְדִיק גְּבוּר מַלְכוּת
אֲבִיוֹן:

No. XXVI. (§ 347 seq. Par. XXV.)

יְהִיכַל מִיכַל אוֹצַר מוֹסֵר מְשַׁמֵּר מַעְגַּל מַעְבֵּר מַעֲיָן
מַעְרָךְ עוֹלָל גּוֹזֵל גּוֹרֵל שׁוֹלָל:

No. XXVII. (§ 350 seq. Par. XXV.)

קָדוֹשׁ עָצוּם מָלוֹן רַעְבוֹן אֲזוּר אֲמוּן מְקוֹם מַצוּד הַמוֹן
סְפִיחַ:

No. XXVIII. (§ 353 seq. Par. XXV.)

נָבַל חֹדֶשׁ יִשָּׁר רָחֵב רָשָׁע חֲזָק עֲמָק עָקָר עֲנָב שִׁגְלָה זָהָב
בָּרָק בָּשָׂר;

No. XXIX. (§ 356 seq. Par. XXV.)

גִּדְרָה יִרְדָּה גִּזְלָה אֶרֶץ יִתְדָה קֶצֶר עֵרֶל פִּלְטָה עֵתֶק חֲנִיף
יָבֵשׁ;

No. XXX. (§ 359 seq. Par. XXV.)

(1) *A* form, § 363.

אָבֹן אֲדֹן אֶרֶץ גִּפּוֹן חָרֵב נֶפֶשׁ עֶבֶד קָרֹן בַּעַל בַּעַר בַּחֹן
פֶּתַע סֶלַע פֶּסַח לָחֶם רָחֵם;

(2) *E* form, § 364.

בָּטֹן בֶּשֶׂם דָּגָל זָבַח טַבַּח יִתְרָה כֶּלֶא לָקַח נִשְׁרָה פֶּגֶר
פֶּסֶל נִטֵּעַ נֶזֶם חֶקֶר חֶרֶם חֶשֶׁק יִצָּר עֶדֶר פֶּתַח חֶלֶף
עֲמָק;

(3) *O* form, § 365.

אָבֹן אֶהֱלֵ אֶמֶר גִּדְלָה אֶרֶחַ בָּהֶן בָּסֵר שַׁעַל כָּפֹר רָחֵב
תֵּאֵר;

(4) *A* form in verbs עִי and עִי, § 366.

אֶוֹן תֶּוֹן אֵיל לֵיל צִיד שִׁית עֵין בִּיר חִיץ לִישׁ עִיט
קִיץ עֵוֹל שָׁוָא (שָׁוָא);

(5) Forms derived from verbs לָה, § 367.

בָּעִי דָּחִי דָּלִי חָצִי מָחִי מָעִי סָחִי עָדִי רָעִי שָׁבִי תָלִי
דָּמִי כָלִי לָחִי מָרִי נָהִי בָלִי;

O form of the same.

דָּכִי דָּלִי דָּפִי עָנִי רָאִי דָּמִי חָרִי יָפִי עָפִי;

(6) Inf. Segholates, § 368.

גִּבֹּר דָּוִי הֶדֶס הֶשֶׁשׁ חֲתַת מַעֵט — זֵאֵב פֶּיֶּאֶר רֵאֵם
שֵׁאֵר;

No. XXXI. (§ 371 seq. Par. XXV.)

אֶרֶץ גִּדְרָה חֵבֶל חֲשֵׁב יוֹנֵק יוֹקֵשׁ יוֹצֵר יוֹתֵר כֹּהֵן כֹּרֵם
סוֹחֵר סוֹפֵר עוֹנֵן רוֹזֵן שֵׁטֵר שׁוֹפֵט;

No. XXXII. (§ 374 seq. Par. XXV.)

תָּם רַב גֵּן יָחַן חֶק מִמֶּד מָעֵז הֶר יָאֵשׁ לֵב גָּג אֶת אֶמֶת יָחַד
עֵז עֶצֶב קָטָן חָרוּל זָמָן לֶשֶׁד אֲשַׁנֵּב מִחֲשָׁה מַעֲמָק אֶדָם
נֶקֶד גִּבְנוֹן עֶקֶרֶב בְּרָזָל;

No. XXXIII. (§ 377 seq. Par. XXV.)

יָפָה רֵאָה מְרֵאָה נֶאֱוָה רַעָה מַחֲסָה מְדוּהָ מוֹרָה מְזָה
מְזָרָה מַחֲלָה מַחֲנָה מִטָּה מַכֶּסֶה;

NOUNS FEMININE.

No. XXXIV. (§ 380 seq. Par. XXVI.)

גְּדִיפָה גִּרְשָׁה יִצְוָקָה יִשׁוּעָה פְּעֻלָּה אֲכִילָה חֲלִיפָה
כְּלִמָּה יְרִיעָה צְפִירָה קְטוֹרָה עוֹלָה תּוֹעָה תְּהִלָּה תּוֹדָה
תְּגֵרָה;

No. XXXV. (§ 383 seq. Par. XXVI.)

נְבִלָה חֲכָמָה נְקָמָה נְפִלָאָה תְּפִאָרָה לְבָנָה תוֹעֵבָה
מִצְבָּה יַחְמָה כָּרָה מוֹעֵצָה כָּלָה :

No. XXXVI. (§ 387 seq. Par. XXVI.)

נִקְפָּה רִצְפָּה רִגְמָה אֲשָׁמָה כְּבָרָה יִשְׂרָה עֲצָלָה חֲרָפָה
חִבְרָה עֲמִדָה אֲרָחָה טְהָרָה עֲקָבָה קִרְחָה רִגְזָה :

No. XXXVII. (§ 390 seq. Par. XXVI.)

חוֹתָמַת כּוֹתֶרֶת אוֹלֶת מִצְבֶּת מַסְכֶּת מִנְקַת מְמִשָּׁלַת
מִלְכָּדַת מוֹדַעַת גִּלְגָּלַת שְׁלֶשֶׁת מִשְׁכָּרַת מִתְכַּנֶּת נִעְרָת
בִּשְׁת מִחֻלָּקַת :

PART II.

EASY SENTENCES FOR BEGINNERS.

1. אֱלֹהִים שׁוֹפֵט צָדִיק;
2. אֶת־הָרָשָׁע יִשְׁפֹּט הָאֱלֹהִים;
3. כָּל־אִמֶּרֶת אֱלֹהִים צְרוּפָה;
4. דַּבֵּר אֱלֹהֵינוּ יָקוּם לְעוֹלָם;
5. בְּלִבִּי צַפֵּנְתִּי אִמְרָתְךָ;
6. מִדְּבָרְךָ פָּחַד לִבִּי;
7. אֶתְקוּטָטָה אֲשֶׁר אִמְרָתְךָ לֹא שָׁמְרוּ;
8. לֹא תוֹסֶפוּ עַל הַדָּבָר אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם;
9. חוֹשֶׁךְ אֲמָרִיו יוֹדֵעַ דָּעַת;
10. וְהִיטָה לִיהוָה הַמְּלוֹכָה;
11. יֵרֶאֱת יְהוָה רֵאשִׁית דָּעַת;
12. כְּסִילִים יִשְׁנְאוּ־דָעַת;
13. לֵב נְבוֹן יִקְנֶה־דָעַת;

14. יִהְיֶה יוֹדֵעַ מִחֲשָׁבוֹת אָדָם כִּי יִהְיֶה הַבֵּל;
15. תִּחְלֶלֶת חֲכָמָה יִרְאֶת יִהְיֶה וְדַעַת קְדָשִׁים בִּינָה;
16. בָּרַב חֲכָמָה רַב-כַּעַס וַיּוֹסִיף דַּעַת יוֹסִיף מִכְאוֹב;
17. אֲהֵב מוֹסֵר אֲהֵב דַּעַת וְשׁוֹנֵא תוֹכַחַת בַּעַר;
18. לִיהְיֶה הַמְּלוּכָה וּמוֹשֵׁל בַּגּוֹיִם;
19. מִלְכוּתָהּ מַלְכוּת כָּל-עַלְמִים וּמִמְשָׁלָתָהּ בְּכָל-דּוֹר וָדָר;
20. יִהְיֶה בַּשָּׁמַיִם הַכִּין כִּסְאוֹ וּמִלְכוּתוֹ בְּכָל מְשָׁלָה;
21. בֶּן חָכָם יִשְׁמַח אָב וַיֵּבֶן כִּסִּיל תּוֹגַת אָמוֹ;
22. רֹאשׁ עֲשֶׂה כַף רִמְיָה וַיֵּד חַרוּצִים תַּעֲשִׂיר;
23. בְּרָכוֹת לְרֹאשׁ צַדִּיק וּפִי רְשָׁעִים יִכָּסֶה חֲמָס;
24. זִכֵּר צַדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקַב;
25. הוֹלֵךְ בַּתּוֹם יֵלֶךְ בְּטָח וּמַעֲקָשׁ דִּרְכּוֹ יוֹדֵעַ;
26. מִקּוֹר חַיִּים פִּי צַדִּיק וּפִי רְשָׁעִים יִכָּסֶה חֲמָס;
27. בָּרַב דְּבָרִים לֹא יוֹדֶה לַפֶּשַׁע וְחוֹשֵׁף שְׁפָתָיו מִשִּׁכִּיל;
28. כִּסֶּס נִבְחָר לְשׁוֹן צַדִּיק לֵב רְשָׁעִים כְּמַעַט;
29. גַּל אֶל-יִהְיֶה מַעֲשֵׂיָהּ וַיִּכְנֹו מִחֲשַׁבְתֶּיהָ;
30. יִרְאֶת יִהְיֶה מוֹסֵר חֲכָמָה וְלִפְנֵי כְבוֹד עֲנָוָה;

31. כָּל־דֶּרֶךְ־אִישׁ זֶה בְּעֵינָיו וְתֵכֶן רוּחוֹת יְהוָה :
32. בַּחֲסֵד וְאֱמֶת יִכַּפֵּר עוֹן וּבִירְאָת יְהוָה סוּר מֵרָע :
33. רָחוּק יְהוָה מֵרָשָׁעִים וְתַפְלֵת צְדִיקִים יִשְׁמַע :
34. לֵב אָדָם יַחֲשֹׁב דֶּרֶכוֹ וַיהוָה יִכִּין צִדְקוֹ :
35. תוֹעֵבֶת מַלְכִּים עֲשׂוֹת רָשָׁע כִּי בַצִּדָּקָה יִכּוֹן כֶּסֶף :
36. קָנָה־חֲכָמָה מִה־טוֹב מִחֲרוּץ וְקִנּוֹת בִּינָה נִבְחָר מִכֶּסֶף :
37. לִפְנֵי־שֹׁבֵר גָּאוֹן וְלִפְנֵי כְשָׁלוֹן גְּבוֹת רֹיחַ :
38. יֵשׁ דֶּרֶךְ יֵשֶׁר לִפְנֵי־אִישׁ וְאַחֲרֵיתָהּ דֶּרֶךְ־מוֹת :
39. עֲטָרַת תְּפִלָּה שִׁיבָה בְּדֶרֶךְ צִדָּקָה תִּמָּצֵא :
40. אִישׁ תִּהְיֶהכּוֹת יִשְׁלַח מְדוֹן וְנִרְגָּן מִפְּרִיד אֱלֹהִים :
41. טוֹב אֶרֶץ אֲפִים מִגִּבּוֹר וּמִשָּׁל בְּרוּחוֹ מִלֵּכָד עִיר :
42. טוֹב שֵׁת חֲרָבָה וְשִׁלּוֹה־גֵבָה מִבֵּית מִלָּא זִבְחֵי־רִיב :
43. מִצִּירָה לְכֶסֶף וְכוֹר לְזָהָב וּבִיחַן לְבוֹת יְהוָה :
44. מִכֶּסֶה־פָּשַׁע מִבִּקֵּשׁ אֲהַבָה וְשִׁנָּה בְּדָבָר מִפְּרִיד אֱלֹהִים :
45. מִשִּׁיב רָעָה תַּחַת טוֹבָה לֹא־תִמוֹשׁ רָעָה מִבֵּיתוֹ :
46. פּוֹטֵר מִים רֹאשִׁית מְדוֹן וְלִפְנֵי הַתַּגָּלַע הָרִיב נִטּוֹשׁ :

47. בְּכָל־עֵת אֱהִיב הָרַע וְאֶח לַצָּרָה וְיִלָּד׃
48. אֱהִיב פֶּשַׁע אֱהִיב מִצָּה מִגְבִּיָּה פִתְחוֹ מִבֶּקֶשׁ־שֹׁכֵר׃
49. כַּעַס לְאָבִיו בֶּן כֶּסֶּיל וּמָמַר לְיֹולֶדְתּוֹ׃
50. שִׁפְתֵי כֶסֶּיל יִבְאֹו בְרִיב וּפִיו לְמַהֲלָמוֹת יִקְרָא׃
51. פִּי כֶסֶּיל מִחֲתָה־לּוֹ וּשְׁפָתָיו מִזֶּקֶשׁ נִפְשׁוֹ׃
52. גַּם מִתְרַפֶּה בְּמִלֵּאכָתּוֹ אֵח הוּא לְבַעַל מִשְׁחִית׃
53. מִגִּדְל־עַז שֵׁם יְהוָה בּוֹ־יִרְוֶץ צַדִּיק וְנִשְׁגָּב׃
54. מִשִּׁיב דָּבָר בְּטָרָם יִשְׁמַע אֲוֶלֶת הִיא־לּוֹ וְכִלְמָה׃
55. רוּחַ אִישׁ יִכְלֹכַל מִחֲלָהּ וְרוּחַ נִכְאָה מִי יִשְׁאַנָּה׃
56. מָוֶת וְחַיִּים בִּיד־לְשׁוֹן וְאַהֲבִיָּה יֹאכֹל פְּרִיָּה׃
57. בְּלֹא־דַעַת נֶפֶשׁ לֹא־טוֹב וְאֶץ בְּרַגְלִים חֹטֵא׃
58. עַד שְׁקָרִים לֹא יִנָּקָה וְיִפִּיָּה כְּזָבִים לֹא יִמָּלֵט׃
59. עַד שְׁקָרִים לֹא יִנָּקָה וְיִפִּיָּה כְּזָבִים יֹאבֵד׃
60. בֵּית וְהוֹן נִחַלֶּת אָבוֹת וּמִיָּהוָה אִשָּׁה מִשְׁכָּלֶת׃
61. שִׁמְר מִצָּוָה שִׁמְר נִפְשׁוֹ בּוֹזֵה דֶרֶכָיו יוֹמֶת׃*
62. שִׁמַּע עֲצָה וְקַבֵּל מוֹסֵר לְמַעַן תִּחַפְּכֶם בְּאַחֲרִיתָהּ׃
63. רַבּוֹת מִחֲשָׁבוֹת בְּלִב־אִישׁ וְעֲצַת יְהוָה הִיא תִקּוּם׃

64. לֶץ הָיִין הָמָּה שֶׁכָּר וְכָל־שָׁגָה בּוֹ לֹא יִחָכֶם :
65. רַב־אָדָם יִקְרָא אִישׁ חֶסֶדוֹ וְאִישׁ אֱמוּנִים מִי יִמָּצֵא :
66. מִי־יֹאמֶר זָכִיתִי לִבִּי טָהֲרָתִי מַחֲשָׁאִי :
67. אֲזִין שִׁמְעַת וְעֵין רֹאֶה יְהוָה עֲשֵׂה גַם־שְׁנֵיהֶם :
68. אֶל־הָאֵהָב שָׁנָה פֶּן־תִּוְרַשׁ פָּקַח עֵינָיָה טֹב־עֲלֵהֶם :
69. מִקָּלֵל אָבִיו וְאִמּוֹ יִדְעָה גֵרוֹ בְּאִישׁוֹן חֲשָׁה :
70. פְּלִג־מַיִם לִב־מֶלֶךְ בִּיד־יְהוָה עַל־כָּל־אֲשֶׁר יִחַפֵּץ
יִטְנוּ :
71. אִישׁ מַחֲסוֹר אֵהָב שִׁמְחָה אֵהָב יֵין וְשֵׁמֶן לֹא יַעֲשִׂיר :
72. זָבַח רָשָׁעִים תִּזְעֹכָה אֵף כִּי־בִזְמָה יִבִּיאֲנוּ :
73. עֲשִׂיר וְרֹשׁ נִפְגְּשׁוּ עֲשֵׂה כָלֶם יְהוָה :
74. שׁוֹחָה עֵמְקָה פִּי זָרוֹת זָעוּם יְהוָה יִפּוֹל־שָׁם :
75. אִמֵּר לְרָשָׁע צְדִיק אֲתָה יִקְבְּהוּ עַמִּים יִזְעַמּוּהוּ
לְאֻמִּים :
76. אֱלֹהִים יַחֲנֵנוּ וַיְבָרֲכֵנוּ יֵאָר פָּנֵינוּ אֲתָנוּ : לִדְעַת
בְּאַרְץ הַרְבֵּה בְּכָל־גּוֹיִם יִשְׁוֹעַתְּךָ :
77. כָּל־תָּה לְתִשְׁוֹעַתְךָ נִפְשִׁי לְדַבָּרְךָ יִחַלְתִּי : כָּלוּ עֵינַי
לְאִמְרָתְךָ לֵאמֹר מִתִּי תִנְחַמְנִי :
78. רַבִּים מְכַאֲוִבִים לְרָשָׁע וְהַבּוֹטָח בִּיהוָה חֶסֶד יִסּוּבְּבוּ :

79. בְּדִבֶּר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צָבָאָם:

80. אֲשֶׁר־יִהְיֶה אֲשֶׁר־יִהְיֶה אֱלֹהֵיוּ הָעַם בָּחַר לְנַחֲלָה
לוֹ:

81. חָנָה מִלֶּאֲדָ־יְהוָה סָבִיב לִירְאָיו וַיַּחֲלֹצֵם:

82. טָעַמוּ וּרְאוּ כִי־טוֹב יְהוָה אֲשֶׁר־יִהְיֶה הַגִּבֹּר יַחֲסֶה־בוֹ:

83. קָרוֹב יְהוָה לְנַשְׁכֵּר־לֵב וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ:

84. יְהוָה בְּהַשְׁמִים חֲסִדָּה אֲמוֹנָתָה עַד־שִׁחָקִים:

85. צִדְקָתָהּ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיהָ תִּהְיוּ רַבָּה אָדָם
וּבִיהָמָה תוֹשִׁיעַ יְהוָה:

86. מִה־יִּקַּר חֲסִדָּה אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיהָ
יַחֲסִיוֹן:

87. מִיְהוָה מִצְעָדֵי־גִבֹּר כּוֹנְנֵי וְדֹרְכֵי יַחֲפֹץ:

88. כִּי־יִפֹּל לֹא יוֹטֵל כִּי־יִהְיֶה סוּמָה יָדוֹ:

89. אֲשֶׁר־יִמְשְׁכִיל אֶל־דָּל בְּיוֹם רָעָה יִמְלִיטָהוּ יְהוָה:

90. כָּל־הָעַמִּים תִּקְעוּ־כַף הַרְיֵעוּ לְאֱלֹהִים בְּקוֹל רִנָּה:
כִּי־יִתְּנָה עֲלֵיוֹן נוֹרָא מֶלֶךְ גָּדוֹל עַל־כָּל־הָאָרֶץ:

91. הִזָּאת יִדְעָה מִנִּי־עַד מִנִּי שִׁים אָדָם עַל־הָאָרֶץ: כִּי
רִנֵּנָת רָשָׁעִים מִקְרֹב וְשִׁמְחַת חָנָף עַד־רָגַע:

92. הֲלֹא־אֱלֹהִים גָּבַהּ שָׁמַיִם וּרְאָה רֹאשׁ כּוֹכָבִים כִּי־רָמוּ:
וְאִמְרָה מִה־יָדַע אֵל הַבֶּעַד עָרְפֹּל יִשְׁפּוֹט:

93. מֵה־יִצְדָק אָנוֹשׁ עִם־אֵל וּמֵה־יִזְכָּה יְלֹוד אִשָּׁה׃
 הֵן עַד־יֶרֶחַ וְלֹא יֵאָהֵל וְכוֹכָבִים לֹא־זָכוּ בְּעֵינָיו׃
 אִם כִּי־אָנוֹשׁ רָמָה וּבֶן־אָדָם תּוֹלַעַה׃

94. הֵן קָדָם אֶהְלֵךְ וְאֵינְנִי וְאַחֹר וְלֹא־אֲבִין לוֹ׃ שְׂמֹאֹל
 בַּעֲשָׂתוֹ וְלֹא אֲחֹז יַעֲטֹף יָמִין וְלֹא אֲרֹאֶה׃

95. וַיַּעַן אִיּוֹב וַיֹּאמֶר׃ אֲמַנִם יָדַעְתִּי כִי־כֵן וּמֵה־יִצְדָק
 אָנוֹשׁ עִם־אֵל׃ אִם יִחַפֵּץ לָרִיב עִמּוֹ לֹא יַעֲנֶנּוּ
 אַחַת מִנִּי־אֱלֹהִים׃

96. גַּם אֹר רָשָׁעִים יִדְעֶךָ וְלֹא־יִגַּח שְׁבִיב אִשׁוֹ׃ אֹר
 חֹשֶׁךְ בְּאֶהְלוֹ וַיָּנֹר עָלָיו יִדְעֶךָ׃

97. כִּי מֵה־תִּקְוֹת חַנּוּף כִּי יִבְצַע כִּי יִשָּׁל אֱלֹהִים נַפְשׁוֹ׃
 הִצְעַקְתּוֹ וַיִּשְׁמַע אֵל כִּי־תָבוֹא עָלָיו צָרָה׃

98. אֲכֹן רוּחַ־הַיָּא בְּאָנוֹשׁ וְנִשְׁמַת שְׁדֵי תְּבִינָם׃ לֹא־
 רַבִּים יִחַכְמוּ וְזִקְנִים יִבִּינוּ מִשִּׁפּוֹט׃

99. הֵן־אֵל כֶּבִּיר וְלֹא יִמָּאֵס כֶּבִּיר כַּחַ לֵב׃ לֹא־יִחַיָּה
 רָשָׁע וּמִשִּׁפּוֹט עֲנִיִּים יִתֵּן׃

100. וַיַּעַן אִיּוֹב אֶת־יְהוָה וַיֹּאמֶר׃ הֵן קָלְתִּי מָה אֲשִׁיבָךְ
 יָדִי שִׁמְתִּי לְמוֹ־פִי׃ אַחַת דִּבַּרְתִּי וְלֹא אֶעֱנֶה
 וְשִׁתִּים וְלֹא אוֹסִיף׃

PART III.

SELECT PORTIONS OF THE HEBREW SCRIPTURES, IN PROSE AND POETRY.

I. *The original creation of the heavens and the earth, and the primitive state of the latter ; Gen. I. 1, 2.*

1 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ ;
2 וְהָאָרֶץ הָיְתָה תֹהוֹ וָבֹהוּ וְחָשֶׁךְ עַל־פְּנֵי תְהוֹם וּרוּחַ
אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם ;

II. *The work of the first day ; Gen. I. 3—5.*

3 4 וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר ; וַיֵּרָא אֱלֹהִים
אֶת־הָאוֹר כִּי־טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאוֹר וּבֵין
5 הַחֹשֶׁךְ ; וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה
וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד ;

III. *The work of the second day ; Gen. I. 6—8.*

6 וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מְבְדִּיל בֵּין
7 מַיִם לַמַּיִם ; וַיַּעַשׂ אֱלֹהִים אֶת־הַרָקִיעַ וַיְבָרֶךְ בֵּין
הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל
8 לָרָקִיעַ וַיְהִי־כֵן ; וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהִי־
עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי ;

IV. *The work of the third day ; Gen. I. 9—13.*

9 וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם
 10 אֶחָד וְתִרְאָה הַיַּבְשָׁה וַיְהִי־כֵן : וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה
 אֶרֶץ וּלַמָּקוֹה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־
 11 טוֹב : וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרֶע
 זֶרַע עֵץ פָּרִי עֹשֶׂה פָרִי לַמִּינֹו אֲשֶׁר זֶרְעוֹ־בוֹ עַל־
 12 הָאָרֶץ וַיְהִי־כֵן : וַתּוּצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרֶע
 זֶרַע לַמִּינֵהוּ וְעֵץ עֹשֶׂה־פָרִי אֲשֶׁר זֶרְעוֹ־בוֹ לַמִּינֵהוּ
 13 וַיֵּרָא אֱלֹהִים כִּי־טוֹב : וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 שְׁלִישִׁי :

V. *The work of the fourth day ; Gen. I. 14—19.*

14 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לַהֲבַדִּיל
 בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים וּלְיָמִים
 15 וּשְׁנָיִם : וְהָיוּ לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־
 16 הָאָרֶץ וַיְהִי־כֵן : וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת
 הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לַמַּשְׁלַת הַיּוֹם וְאֶת־
 17 הַמְּאֹר הַקָּטָן לַמַּשְׁלַת הַלַּיְלָה וְאֵת הַכּוֹכָבִים : וַיִּתֵּן
 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ :
 18 וּלְמַשֵּׁל בַּיּוֹם וּבַלַּיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ
 19 וַיֵּרָא אֱלֹהִים כִּי־טוֹב : וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
 רְבִיעִי :

VI. *The work of the fifth day ; Gen. I. 20—23.*

20 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה וְעוֹף
 21 יְעוֹפֹף עַל־הָאָרֶץ עַל־פְּנֵי רִקִּיעַ הַשָּׁמַיִם : וַיִּבְרָא

אֱלֹהִים אֶת־הַמִּינִים הַגְּדֹלִים וְאֵת כָּל־נֶפֶשׁ הַחַיָּה
הַרְמִשָּׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל־עוֹף
22 כָּנָף לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב׃ וַיְבָרֶךְ אֹתָם
אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיָּמִים
23 וְהָעוֹף יִרְבַּ בָּאָרֶץ׃ וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם
חֲמִישִׁי׃

VII. *The work of the sixth day ; Gen. I. 24—31.*

24 וַיֹּאמֶר אֱלֹהִים תוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ
25 בַּהֶמָּה וּרְמֵשׁ וְחַיֵּית־אָרֶץ לְמִינָהּ וַיְהִי־כֵן׃ וַיַּעַשׂ
אֱלֹהִים אֶת־חַיֵּית הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה
לְמִינָהּ וְאֵת כָּל־רֶמֶשׁ הָאֲדָמָה לְמִינֵהוּ וַיֵּרָא אֱלֹהִים
26 כִּי־טוֹב׃ וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ
כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה
27 וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׁ הָרֹמֵשׁ עַל־הָאָרֶץ׃ וַיְבָרֵא
אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ
28 זָכָר וּנְקֵבָה בָּרָא אֹתָם׃ וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר
לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וְכִבְשׁוּהָ
וּרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיֵּי הָרֶמֶשׁוֹת
עַל־הָאָרֶץ׃ וַיֹּאמֶר אֱלֹהִים הִנֵּה נֹתְתִי לָכֶם אֶת־כָּל־
29 עֵשֶׂב זֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
חֵעֵץ אֲשֶׁר־בוֹ פְּרִי־עֵץ זֶרַע זֶרַע לָכֶם וְיִהְיֶה לְאֹכְלָהּ׃
30 וְלָכָל־חַיֵּית הָאָרֶץ וְלָכָל־עוֹף הַשָּׁמַיִם וְלָכָל רֹמֵשׁ
עַל־הָאָרֶץ אֲשֶׁר־בוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יִרְקָה עֵשֶׂב
31 לְאֹכְלָהּ וַיְהִי־כֵן׃ וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה
וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

VIII. *The original institution of the Sabbath ; Gen. II. 1—3.*

2 וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צָבָאָם׃ וַיְכַל אֱלֹהִים
 בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁכַּח בַּיּוֹם
 3 הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה׃ וַיְבָרֶךְ אֱלֹהִים
 אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁכַח מְכַל־
 מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת׃

IX. *The formation of man, and the condition in which he was at first placed ; Gen. II. 7—17.*

7 וַיִּיצֶר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה
 וַיִּפַּח בְּאַפּוֹ נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ
 8 חַיָּה׃ וַיִּטַּע יְהוָה אֱלֹהִים גֶּן־בְּעֵדֶן מִקְדָּם וַיִּטֵּם
 9 שֵׁם אֶת־הָאָדָם אֲשֶׁר יִצָּר׃ וַיִּצְמַח יְהוָה אֱלֹהִים
 מִן־הָאֲדָמָה כָּל־עֵץ נְחָמֵד לְמַרְאֵה וטוֹב לְמֵאֲכָל וְעֵץ
 10 הַחַיִּים בְּתוֹךְ הָגֶן וְעֵץ הַדַּעַת טוֹב ורָע׃ וַנִּהַר יֵצֵא
 מִעֵדֶן לְהַשְׁקוֹת אֶת־הָגֶן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַה
 11 רָאשִׁים׃ שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ
 12 הַחֲוִילָה אֲשֶׁר־שָׁם הַזֶּהָב׃ וַיִּזָּהַב הָאָרֶץ הַהוּא טוֹב
 13 שֵׁם הַבְּדֵלֶת וְאֶבֶן הַשֹּׁהַם׃ וְשֵׁם־הַנָּהָר הַשֵּׁנִי גִיחוֹן
 14 הוּא הַסֹּבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשֵׁם־הַנָּהָר הַשְּׁלִישִׁי
 חִלְקֵל הוּא הַחֵלֶךְ קִדְמַת אֲשׁוּר וְהַנָּהָר הַרְבִּיעִי הוּא
 15 פָּרָת׃ וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֶן־
 16 עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃ וַיִּצַּו יְהוָה אֱלֹהִים עַל־הָאָדָם
 17 לֵאמֹר מְכַל עֵץ־הָגֶן אֲכָל תֹּאכֵל׃ וּמִעֵץ הַדַּעַת טוֹב
 ורָע לֹא תֹאכֵל מִמֶּנּוּ כִּי בַיּוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת׃

X. *The formation of woman ; Gen. II. 18—25.*

18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיִיתָ הָאָדָם לְבַדּוֹ
 19 אֶעֱשֶׂה-לּוֹ עֶזֶר כְּנֶגְדּוֹ: וַיִּצַּר יְהוָה אֱלֹהִים מִן-הָאָדָמָה
 כָּל-חַיַּת הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם וַיָּבֵא אֶל-
 הָאָדָם לִרְאוֹת מֵהַיִּקְרָא-לּוֹ וְכָל אֲשֶׁר יִקְרָא-לּוֹ
 20 הָאָדָם נֶפֶשׁ חַיָּה הִוא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת
 לְכָל-הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וְלִכְלַל חַיַּת הַשָּׂדֶה
 21 וְלָאָדָם לֹא-מָצָא עֶזֶר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים
 תְּרִדָמָה עַל-הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצַּלְעָתָיו וַיִּסְגֶּר
 22 בָּשָׂר תַּחֲתָנָה: וַיִּבֶן יְהוָה אֱלֹהִים אֶת-הַצֶּלַע אֲשֶׁר-
 23 לָקַח מִן-הָאָדָם לְאִשָּׁה וַיָּבֵאָהּ אֶל-הָאָדָם: וַיֹּאמֶר
 הָאָדָם זֹאת הִפְעַם עֵצָם מַעֲצָמִי וּבָשָׂר מִבְּשָׂרִי לְזֹאת
 24 יִקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ-זֹאת: עַל-כֵּן יַעֲזֹב
 אִישׁ אֶת-אָבִיו וְאֶת-אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר
 25 אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם עֶרְוָמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא
 יִתְבָּשְׂשׁוּ:

XI. *Temptation and fall of the first parents of the human race ;
Gen. III. 1—7.*

1 וַהֲנַחֵשׁ הָיָה עָרוֹם מְכַל חַיַּת הַשָּׂדֶה אֲשֶׁר עֲשֶׂה
 יְהוָה אֱלֹהִים וַיֹּאמֶר אֶל-הָאִשָּׁה אַתְּ כִּי-אָמַר אֱלֹהִים
 2 לֹא תֹאכְלוּ מִכָּל עֵץ הַגֵּן: וַתֹּאמֶר הָאִשָּׁה אֶל-הַנָּחַשׁ
 3 מִפְּרִי עֵץ-הַגֵּן נֹאכָל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ-הַגֵּן
 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן-
 4 תָּמִתוּן: וַיֹּאמֶר הַנָּחַשׁ אֶל-הָאִשָּׁה לֹא-מוֹת תָּמִתוּן:
 5 כִּי יִדַּע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם

דגש אחר שורק *

6 וְהִיָּיתֶם כְּאֱלֹהִים יָדְעִי טוֹב וְרָע׃ וַתֵּרָא הָאִשָּׁה כִּי
טוֹב הָעֵץ לְמַאֲכָל וְכִי תֹאמַר הוּא לְעֵינַיִם וְנִחְמַד
הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם לְאִישָׁהּ
7 עִמָּהּ וַיֹּאכְלוּ׃ וַתִּשְׁקָחָהּ עֵינֶי שְׂנוּיָהֶם וַיִּדְּעוּ כִּי עִירְמָם
הֵם וַיִּתְּפוּ עָלֶיהָ תֹאמַר וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃

XII. Trial and condemnation of the same, for their first offence;
Gen. III. 8—19.

8 וַיִּשְׁמְעוּ אֶת-קוֹל יְהוָה אֱלֹהִים מִתְּהִלָּה בִּגְן לְרוּחַ
הַיּוֹם וַיִּתְּחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים
9 בַּתּוֹךְ עֵץ הַגֵּן׃ וַיִּקְרָא יְהוָה אֱלֹהִים אֶל-הָאָדָם
10 וַיֹּאמֶר לוֹ אֵיכָה׃ וַיֹּאמֶר אֶת-קִלְכָּהּ שָׁמַעְתִּי בִּגְן וַאֲנִי
11 כִּי-עִירַם אֲנֹכִי וַאֲחַבֵּא׃ וַיֹּאמֶר מִי הַגִּיד לָךְ כִּי עִירַם
אֶתָּה הַמֵּן-הָעֵץ אֲשֶׁר צִוִּיתִי לֵבִלְתִּי אֶכְל־מִמֶּנּוּ
12 אֲכָלְתָּ׃ וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא
13 נָתַתָּה-לִּי מִן-הָעֵץ וָאֲכָל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים
לְאִשָּׁה מַה-זֹּאת עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחַשׁ הַשִּׂיָּאֲנִי
14 וָאֲכָל׃ וַיֹּאמֶר יְהוָה אֱלֹהִים אֶל-הַנָּחָשׁ כִּי עָשִׂית
זֹאת אֲרוּר אַתָּה מִכָּל-הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה
15 עַל-גִּחְזָנְךָ תֵּלֵךְ וְעַפְרָ תֹאכַל כָּל-יְמֵי חַיֶּיךָ׃ וַאֲיִבָּה
אִשִּׁית בִּינְךָ וּבֵין הָאִשָּׁה וּבֵין זֶרְעָךָ וּבֵין זֶרְעָהּ
16 הִוא יִשׁוּפְךָ רֹאשׁ וְאַתָּה תִּשׁוּפְנָהּ עֲקֵב׃ אֶל-הָאִשָּׁה
אָמַר הָרְבֵּה אֲרֻבָּה עֲצָבוֹנָךְ וְהָרִינָהּ בְּעֶצֶב תֵּלְדִי בָנִים
17 וְאֶל-אִישָׁךְ תִּשְׁוָקְתָּ וְהוּא יִמְשָׁל-בָּךְ׃ וּלְאָדָם אָמַר
כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל מִן-הָעֵץ אֲשֶׁר צִוִּיתִי
לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ אֲרוּרָה הָאָדָמָה בְּעִבּוּרָךְ

18 בַּעֲבוּרֵי תֹאכְלֶנָּה כָּל יְמֵי חַיֶּיהָ; וְקוֹץ וְדַרְדָּר
 19 תִּצְמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב הַשָּׂדֶה; בִּזְעַת אִפְיֶךָ
 תֹאכַל לֶחֶם עַד שׁוּבֶךָ אֶל־הָאֲדָמָה כִּי מִמֶּנָּה לָקַחְתָּ
 כִּי־עָפָר אָתָּה וְאֶל־עָפָר תָּשׁוּב;

XIII. *Wickedness and condemnation of the Antediluvians;*

Gen. VI. 5—8.

5 וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם בָּאָרֶץ וְכָל־יֹצֵר
 6 מַחְשַׁבְתּוֹ לֵבּוֹ רָק רָע כָּל־הַיּוֹם; וַיִּנָּחֵם יְהוָה כִּי־
 7 עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצַּב אֶל־לְבוֹ; וַיֹּאמֶר
 יְהוָה אֲמַחֶה אֶת־הָאָדָם אֲשֶׁר־בָּרָאתִי מֵעַל פְּנֵי
 הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם
 8 כִּי נַחֲמָתִי כִּי עָשִׂיתָם; וְנָח מֵצָא חֵן בְּעֵינָי יְהוָה;

XIV. *The threat of their destruction repeated. Noah is commanded to build an ark, for the safety of himself and family;*

Gen. VI. 13—22.

13 וַיֹּאמֶר אֱלֹהִים לְנֹחַ קֵץ כָּל־בָּשָׂר בָּא לִפְנָי כִּי־מָלְאָה
 הָאָרֶץ חָמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ;
 14 עֲשֵׂה לָךְ תֵּבַת עֲצֵי־גֹפֶר קָנִים תַּעֲשֶׂה אֶת־הַתֵּבָה
 15 וְכִפַּרְתָּ אֹתָהּ מִבַּיִת וּמִחוּץ בַּכֹּפֶר; וְזֶה אֲשֶׁר תַּעֲשֶׂה
 אֹתָהּ שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךָ הַתֵּבָה חֲמִשִּׁים אַמָּה
 16 רָחְבָּהּ וּשְׁלֹשִׁים אַמָּה קוֹמָתָהּ; צִהָר ו תַּעֲשֶׂה לַתֵּבָה
 וְאֶל־אַמָּה תִּכְלֶנָּה מִלְמַעְלָה וּפֶתַח הַתֵּבָה בְּצִדָּהּ
 17 תָּשִׂים תַּחְתִּיִּם שְׁנַיִם וּשְׁלֹשִׁים תַּעֲשֶׂה; וְאֲנִי הִנְנִי
 מֵבִיא אֶת־הַמָּבּוּל מַיִם עַל־הָאָרֶץ לְשַׁחֵת כָּל־בָּשָׂר
 אֲשֶׁר־בּוֹ רוּחַ חַיִּים מִתַּחַת הַשָּׁמַיִם כָּל אֲשֶׁר־בָּאָרֶץ
 18 יָגוּעַ; וַהֲקַמְתִּי אֶת־בְּרִיתִי אִתְּךָ וּבָאתִי אֶל־הַתֵּבָה

19 אֶתָּהּ וּבָנֶיהָ וְאִשְׁתָּהּ וְנִשְׁי־בָנֶיהָ אִתָּהּ; וּמִכָּל־הַחַיִּים
 מִכָּל־בָּשָׂר שְׁנַיִם מִכָּל תָּבִיא אֶל־הַתֵּבָה לְהַחֲיוֹת
 20 אִתָּהּ זָכָר וְנִקְבָּה יְהִי; מִהָעוֹף לְמִינֵהוּ וּמִן־הַבְּהֵמָה
 לְמִינָהּ מִכָּל רֶמֶשׂ הָאָדָמָה לְמִינֵהוּ שְׁנַיִם מִכָּל יָבֹאוּ
 21 אֵלֶיךָ לְהַחֲיוֹת; וְאַתָּה קַח־לָךְ מִכָּל־מֵאֵכֶל אֲשֶׁר
 22 יֵאָכֵל וְאַסַּפְתָּ אֵלֶיךָ וְהָיָה לָךְ וּלְהֵם לְאֹכֶלָהּ; וַיַּעַשׂ
 נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן עָשָׂה;

XV. Entrance into the ark, and prevalence of the flood;
 Gen. VII. 7—24.

7 וַיָּבֹאוּ נֹחַ וּבָנָיו וְאִשְׁתּוֹ וְנִשְׁי־בָנָיו אִתּוֹ אֶל־הַתֵּבָה
 8 מִפְּנֵי מִי הַמַּבּוּל; מִן־הַבְּהֵמָה הַטְּהוֹרָה וּמִן־
 הַבְּהֵמָה אֲשֶׁר אֵינָנָה טְהוֹרָה וּמִן־הָעוֹף וְכֹל אֲשֶׁר־
 9 רֶמֶשׂ עַל־הָאָדָמָה; שְׁנַיִם שְׁנַיִם בָּאוּ אֵלֶיךָ אֶל־
 הַתֵּבָה זָכָר וְנִקְבָּה כַּאֲשֶׁר צִוָּה אֱלֹהִים אֶת־נֹחַ;
 10 וַיְהִי לְשִׁבְעַת הַיָּמִים וּמִי הַמַּבּוּל הָיָה עַל־הָאָרֶץ;
 11 בַּשָּׁנָה שֵׁש־מֵאוֹת שָׁנָה לַחַיִּי־נֹחַ בַּחֹדֶשׁ הַשְּׁנִי
 בַּשְּׁבַע־עָשָׂר יוֹם לַחֹדֶשׁ בַּיּוֹם הַזֶּה נִבְקְעוּ כָל־
 12 מַעֲיֵנוֹת תְּהוֹם רַבָּה וָאֲרָבַת הַשָּׁמַיִם נִפְתְּחוּ; וַיְהִי
 הַגֶּשֶׁם עַל־הָאָרֶץ אַרְבָּעִים יוֹם וָאַרְבָּעִים לַיְלָה;
 13 בַּעֲצָם הַיּוֹם הַזֶּה בָּא נֹחַ וְשֵׁם־וָחָם וַיִּפֹּת בְּנֵי־נֹחַ
 14 וְאִשְׁתּוֹ נָח וְשִׁלְשֶׁת נִשְׁי־בָנָיו אִתָּם אֶל־הַתֵּבָה; הָמָּה
 וְכָל־הַחַיָּה לְמִינָהּ וְכָל־הַבְּהֵמָה לְמִינָהּ וְכָל־הָרֶמֶשׂ
 הָרֶמֶשׂ עַל־הָאָרֶץ לְמִינֵהוּ וְכָל־הָעוֹף לְמִינֵהוּ כָל־
 15 צִפּוֹר כָּל־כָּנָף; וַיָּבֹאוּ אֶל־נֹחַ אֶל־הַתֵּבָה שְׁנַיִם
 16 שְׁנַיִם מִכָּל־הַבָּשָׂר אֲשֶׁר־בּוֹ רוּחַ חַיִּים; וְהַבָּאִים

זָכַר וַיִּנְקֶבֶה מִכָּל־בֶּשֶׁר בָּאוּ כְּאִשֶּׁר צִוָּה אֱלֹהִים
 17 וַיִּסָּגֵר יְהוָה בְּעָדָיו; וַיְהִי הַמִּבּוּל אַרְבָּעִים יוֹם עַל־
 הָאָרֶץ וַיִּרְבּוּ הַמַּיִם וַיִּשְׂאוּ אֶת־הַתֵּבָה וַתָּרָם מֵעַל
 18 הָאָרֶץ; וַיִּגְבְּרוּ הַמַּיִם וַיִּרְבּוּ מְאֹד עַל־הָאָרֶץ וַתִּלָּךְ
 19 הַתֵּבָה עַל־פְּנֵי הַמַּיִם; וְהַמַּיִם גָּבְרוּ מְאֹד מְאֹד עַל־
 הָאָרֶץ וַיִּכְסּוּ כָל־הַהָרִים הַגְּבוּהִים אֲשֶׁר־תַּחַת כָּל־
 20 הַשָּׁמַיִם; חֲמִשָּׁ עֶשְׂרֵה אַמָּה מִלְמַעְלָה גָּבְרוּ הַמַּיִם
 21 וַיִּכְסּוּ הַהָרִים; וַיִּגַּע כָּל־בֶּשֶׁר וְהַרְמֵשׁ עַל־הָאָרֶץ
 בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל־הַשָּׂרָץ הַשָּׂרָץ עַל־
 22 הָאָרֶץ וְכָל הָאָדָם; כָּל אֲשֶׁר נִשְׁמַת־רוּחַ חַיִּים
 23 בְּאַפָּיו מִכָּל אֲשֶׁר בָּחֲרָבָה מֵתוּ; וַיָּמָח אֶת־כָּל־
 הַיָּקוּם וְאֲשֶׁר עַל־פְּנֵי הָאֲדָמָה מֵאָדָם עַד־בְּהֵמָה עַד־
 רֶמֶשׂ וְעַד־עוֹף הַשָּׁמַיִם וַיָּמָחוּ מִן־הָאָרֶץ וַיִּשְׁאַר אֲדָם־
 24 נֹחַ וְאֲשֶׁר אִתּוֹ בַּתֵּבָה; וַיִּגְבְּרוּ הַמַּיִם עַל־הָאָרֶץ
 חֲמִשִּׁים וּמֵאת יוֹם;

XVI. Abatement of the flood. Noah and his family quit the ark;
 Gen. VIII. 1—20.

1 וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־
 הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־
 2 הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם; וַיִּסָּכְרוּ מַעֲיִנֹת תְּהוֹם וְאֲרָבַת
 3 הַשָּׁמַיִם וַיִּכָּלֵא הַגִּשְׁם מִן־הַשָּׁמַיִם; וַיִּשְׁכּוּ הַמַּיִם
 מֵעַל הָאָרֶץ הַלֹּךְ וְשׁוֹב וַיַּחֲסְרוּ הַמַּיִם מִקְצֵה
 4 חֲמִשִּׁים וּמֵאת יוֹם; וַתֵּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי
 5 בִּשְׁבַע־עֶשְׂרֵה יוֹם לַחֹדֶשׁ עַל הָרִי אֲרָרָט; וְהַמַּיִם
 הָיוּ הַלֹּךְ וְחָסוּר עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בְּאַחַד

6 לַחֹדֶשׁ נִרְאָה רָאשֵׁי הַהָרִים : וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם
 7 וַיִּפְתַּח נֹחַ אֶת־חַלּוֹן הַתֶּבֶה אֲשֶׁר עָשָׂה : וַיִּשְׁלַח
 אֶת־הָעֶרֶב וַיֵּצֵא יֵצוֹא וְשׁוֹב עַד־יִבֹשֶׁת הַמַּיִם מֵעַל
 8 הָאָרֶץ : וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאֵתוֹ לִרְאוֹת הַקָּלוּ
 9 הַמַּיִם מֵעַל פְּנֵי הָאָדָמָה : וְלֹא־מָצְאָה הַיּוֹנָה מְנוּחַ
 לְכַף־רַגְלָהּ וַתָּשָׁב אֵלָיו אֶל־הַתֶּבֶה כִּי מַיִם עַל־פְּנֵי
 כָל־הָאָרֶץ וַיִּשְׁלַח יָדוֹ וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־
 10 הַתֶּבֶה : וַיָּחַל עוֹד שְׁבַעַת יָמִים אַחֲרָיִם וַיִּסָּף שִׁלַּח
 11 אֶת־הַיּוֹנָה מִן־הַתֶּבֶה : וַתָּבֵא אֵלָיו הַיּוֹנָה לֵעֵת עֶרֶב
 וְהִנֵּה עֲלֵה־זֵית טָרֵף בִּפִּיהָ וַיֵּדַע נֹחַ כִּי־קָלוּ הַמַּיִם
 12 מֵעַל הָאָרֶץ : וַיָּחַל עוֹד שְׁבַעַת יָמִים אַחֲרָיִם וַיִּשְׁלַח
 13 אֶת־הַיּוֹנָה וְלֹא־יָסְפוּ שׁוֹב־אֵלָיו עוֹד : וַיְהִי
 בַּאֲחַת וְשָׁש־מְאוֹת שָׁנָה בִּרְאשׁוֹן בְּאַחַד לַחֹדֶשׁ
 חֲרָבוּ הַמַּיִם מֵעַל הָאָרֶץ וַיִּסַּר נֹחַ אֶת־מִכְסֵּה
 14 הַתֶּבֶה וַיֵּרָא וְהִנֵּה חֲרָבוּ פְּנֵי הָאָדָמָה : וּבַחֹדֶשׁ הַשְּׁנִי
 בַּשְּׁבַעַה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבֹשָׁה הָאָרֶץ :
 16 וַיְדַבֵּר אֱלֹהִים אֶל־נֹחַ לֵאמֹר : צֵא מִן־הַתֶּבֶה
 17 אַתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וּנְשֵׁי־בְנֶיךָ אִתָּךְ : כָּל־הַחַיָּה
 אֲשֶׁר־אִתָּךְ מִכָּל־בֶּשֶׁר בָּעוֹף וּבַבְּהֵמָה וּבְכָל־הָרֶמֶשׂ
 הָרֹמֵשׁ עַל־הָאָרֶץ הוֹצֵא אִתָּךְ וּשְׂרָצוֹ בָּאָרֶץ וּפְרוֹ
 18 וּרְבוֹ עַל־הָאָרֶץ : וַיֵּצֵא נֹחַ וּבְנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בְנָיו
 19 אִתּוֹ : כָּל־הַחַיָּה כָּל־הָרֶמֶשׂ וְכָל־הָעוֹף כֹּל רוֹמֵשׁ
 20 עַל־הָאָרֶץ לְמִשְׁפַּחְתֵּיהֶם יֵצְאוּ מִן־הַתֶּבֶה : וַיָּבֹן
 נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל
 הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ :

XVII. *The building of Babel, and the confusion of languages ;*
Gen. XI. 1—9.

1.2 וַיְהִי כָל־הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים ; וַיְהִי
בְּנִסְעָם מִקֵּדָם וַיִּמְצְאוּ בְקָעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ
3 שָׁם ; וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הָבָה נִלְבְּנָה לְבָנִים
וְנִשְׂרָפָה לְשִׂרְפָּה וְתָהִי לָהֶם הַלְּבָנָה לְאַבֵּן וַתִּחְמָר
4 הָיָה לָהֶם לֶחֶם לֶחֶמָר ; וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר
וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נִפְּוֹץ
5 עַל־פְּנֵי כָל־הָאָרֶץ ; וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר
6 וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם ; וַיֹּאמֶר יְהוָה הֵן
עִם אֶחָד וְשָׁפָה אֶחָת לְכָל־לָם וְזֶה הִחֲלַם לַעֲשׂוֹת
7 וְעַתָּה לֹא־יִבָּצֵר מֵהֶם כָּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת ; הָבָה
נִרְדָּה וְנִבְלָה שֵׁם שְׁפַתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שִׁפְתֵּי
8 רֵעֵהוּ ; וַיַּפֵּץ יְהוָה אֶתָם מִשָּׁם עַל־פְּנֵי כָל־הָאָרֶץ
9 וַיַּחֲדְלוּ לִבְנֹת הָעִיר ; עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל כִּי־
שָׁם בָּלַל יְהוָה שְׁפַת כָּל־הָאָרֶץ וּמִשָּׁם הִפְּיָצוּם
יְהוָה עַל־פְּנֵי כָל־הָאָרֶץ ;

XVIII. *The calling of Abraham, and the first promise made to*
him ; Gen. XII. 1—4.

1 וַיֹּאמֶר יְהוָה אֶל־אַבְרָם לֵךְ־לָךְ מֵאֶרֶצְךָ וּמִמּוֹלַדְתְּךָ
2 וּמִבֵּית אָבִיךָ אֶל־הָאָרֶץ אֲשֶׁר אֲרָאךָ ; וְאֶעֱשֶׂה לְגֹוִי
3 גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמֶךָ וְהָיָה בְּרַכָּה ; וְאֶבְרַכְּךָ
מִבְּרַכֶּיךָ וּמִקְלָלֶיךָ אֲאָר וְנִבְרַכְּו בְּךָ כָּל מִשְׁפַּחַת
4 הָאָדָמָה ; וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹוִי יְהוָה וַיֵּלֶךְ
אִתּוֹ לוֹט וְאַבְרָם בֶּן־חַמֶּשׁ שָׁנִים וְשִׁבְעִים שָׁנָה
בִּצְאָתוֹ מִחָרָן ;

XIX. *The second promise made to Abraham, while residing at Mamre; Gen. XV. 1—6.*

1 אַחֲרֵי הַדְּבָרִים הָאֵלֶּה הָיָה דְּבַר־יְהוָה אֶל־אַבְרָם
בְּמַחֲזֵה לֵאמֹר אֶל־תִּירָא אַבְרָם אֲנֹכִי מִגֵּן לָךְ שְׂכָרְךָ
2 הָרַבָּה מְאֹד; וַיֹּאמֶר אַבְרָם אֲדֹנָי יְהוִה מִה־תִּתֶּן־לִי
וְאֲנֹכִי הוֹלֵךְ עִרְיָרִי וּבֶן־מֶשֶׁק בֵּיתִי הוּא דֹמֶשֶׁק
3 אֱלִיעֶזֶר; וַיֹּאמֶר אַבְרָם הֵן לִי לֹא נָתַתָּה זָרַע וְהִנֵּה
4 בֶן־בֵּיתִי יוֹרֵשׁ אֹתִי; וְהִנֵּה דְבַר־יְהוָה אֵלָיו לֵאמֹר
לֹא יִירָשְׁךָ זֶה כִּי־אִם אֲשֶׁר יֵצֵא מִמֶּעֶיךָ הוּא יִירָשְׁךָ;
5 וַיּוֹצֵא אֹתוֹ הַחוּצָה וַיֹּאמֶר הֲבִט־נָא הַשָּׁמַיְמָה וְסַפֵּר
הַכּוֹכָבִים אִם־תִּיכֹל לִסְפֹּר אֹתָם וַיֹּאמֶר לוֹ כֹּה יִהְיֶה
6 זָרְעֶךָ; וְהָאֱמֵן בִּיהוָה וַיַּחֲשֹׁבֶה לּוֹ צְדָקָה;

XX. *The third promise made to Abraham, at Mamre; Gen. XVII. 1—8.*

1 וַיְהִי אַבְרָם בֶּן־תְּשָׁעִים שָׁנָה וַתֵּשַׁע שָׁנִים וַיֵּרָא יְהוָה
אֶל־אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי־אֵל שַׂדֵּי הַתְּהֵלֶלֶךְ לִפְנֵי
2 וְהָיָה תָמִים; וַאֲתָנָה בְּרִיתִי בֵּינִי וּבֵינְךָ וְאַרְבֶּה
3 אוֹתְךָ בְּמֵאֹד מְאֹד; וַיִּפֹּל אַבְרָם עַל־פָּנָיו וַיְדַבֵּר
4 אֵתוֹ אֱלֹהִים לֵאמֹר; אֲנִי הִנֵּה בְרִיתִי אִתְּךָ וְהָיִיתָ
5 לְאֵב הַמּוֹן גּוֹיִם; וְלֹא־יִקְרָא עוֹד אֶת־שִׁמְךָ אַבְרָם
וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אֲב־הַמּוֹן גּוֹיִם נִתְּתִיךָ;
6 וְהִפְרֹתִי אֹתְךָ בְּמֵאֹד מְאֹד וְנִתְּתִיךָ לְגוֹיִם וּמַלְכִּים
7 מִמֶּךָ יֵצְאוּ; וְהִקְמַתִּי אֶת־בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין
8 זָרְעֶךָ אַחֲרֶיךָ לְדֹרֹתָם לְבְרִית עוֹלָם לְהִיּוֹת לָךְ
לְאֱלֹהִים וּלְזָרְעֶךָ אַחֲרֶיךָ; וְנָתַתִּי לָךְ וּלְזָרְעֶךָ

אֲחֵרֶיךָ אֶת אֶרֶץ מִגְרֶיךָ אֶת כָּל-אֶרֶץ כְּנָעַן לְאַחֲזֹת
עוֹלָם וְהֵייתִי לָהֶם לֵאלֹהִים:

XXI. *Abraham offering up his son*; Gen. XXII. 1—19.

- 1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת-
- 2 אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם וַיֹּאמֶר הִנְנִי וַיֹּאמֶר
- קַח-נָא אֶת-בְּנֶךָ אֶת-יִצְחָק אֲשֶׁר-אַהֲבָת אֶת-יִצְחָק
- וְלֶךְ-לָךְ אֶל-אֶרֶץ הַמָּרְיָה וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל
- 3 אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ וַיֵּשְׁבִם אַבְרָהָם
- בְּבֶקֶר וַיַּחֲבֹשׁ אֶת-חֲמֹר וַיִּקַּח אֶת-שְׁנֵי נַעֲרָיו אֹתוֹ
- וְאֶת יִצְחָק בְּנוֹ וַיִּבָּע עֶצִי עֹלָה וַיִּקַּם וַיֵּלֶךְ אֶל-
- 4 הַמָּקוֹם אֲשֶׁר-אָמַר-לּוֹ הָאֱלֹהִים בַּיּוֹם הַשְּׁלִישִׁי
- וַיֵּשֶׁא אַבְרָהָם אֶת-עֵינָיו וַיֵּרָא אֶת-הַמָּקוֹם מֵרָחֵק:
- 5 וַיֹּאמֶר אַבְרָהָם אֶל-נַעֲרָיו שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמֹר
- וְאֲנִי וְהַנֶּעֱר נֵלְכָה עַד-כֹּה וְנִשְׁתַּחֲוֶה וְנִשְׁוֹבָה אֵלֵיכֶם:
- 6 וַיִּקַּח אַבְרָהָם אֶת-עֶצִי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ
- וַיִּקַּח בִּידּוֹ אֶת-הָאֵשׁ וְאֶת-הַמֶּאֱכָלֹת וַיֵּלְכוּ שְׁנֵיהֶם
- 7 יַחְדָּו וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי
- וַיֹּאמֶר הִנְנִי בֵּן וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאֵיךְ
- 8 הֵשֶׁה לְעֹלָה וַיֹּאמֶר אַבְרָהָם אֵלֶיּוֹם יִרְאֵה-לּוֹ
- 9 הֵשֶׁה לְעֹלָה בֵּן וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו וַיָּבֹאוּ אֶל-
- הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם
- אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת-הָעֵצִים וַיַּעֲקֹד אֶת-יִצְחָק בְּנוֹ
- 10 וַיִּשֶׂם אֹתוֹ עַל-הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים וַיִּשְׁלַח אַבְרָהָם
- אֶת-יִדּוֹ וַיִּקַּח אֶת-הַמֶּאֱכָלֹת לֶשְׂחֹט אֶת-בְּנוֹ:
- 11 וַיִּקְרָא אֵלָיו מִלֵּאךְ יְהוָה מִן-הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם וְ

12 אֲבָרָהָם וַיֹּאמֶר הִנְנִי׃ וַיֹּאמֶר אֶל־תְּשַׁלַּח יְדָךְ אֶל־
 הַנָּעַר וְאֶל־תַּעֲשֵׂ לּוֹ מֵאוֹמָה כִּי׃ עַתָּה יְדַעְתִּי כִּי־יִרְאֶה
 אֱלֹהִים אֶתָּה וְלֹא חֲשַׁכְתָּ אֶת־בִּנְךָ אֶת־יִחִידְךָ מִמֶּנִּי׃
 13 וַיֵּשֶׁא אֲבָרָהָם אֶת־עֵינָיו וַיֵּרָא וְהִנֵּה־אֵיל אַחֵר נֶאֱחָז
 בְּסִבְךָ בְּקֶרְנָיו וַיִּלְךָ אֲבָרָהָם וַיִּקַּח אֶת־הָאֵיל וַיַּעֲלֵהוּ
 14 לְעֵלָה תַּחַת בָּנוֹ׃ וַיִּקְרָא אֲבָרָהָם שֵׁם־הַמָּקוֹם הַהוּא
 יְהוָה׃ וַיֵּרָא אֲשֶׁר יֹאמַר הַיּוֹם בְּהָר יְהוָה יֵרָאֶה׃
 15 וַיִּקְרָא מִלֶּאךָ יְהוָה אֶל־אֲבָרָהָם שְׁנִית מִן־הַשָּׁמַיִם׃
 16 וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נָא־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ
 אֶת־הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בִּנְךָ אֶת־יִחִידְךָ׃
 17 כִּי־בֵרַךְ אֲבָרְכָךָ וְהִרְבָּה אֶרְבֶּה אֶת־זֶרְעֶךָ כְּכֹכְבֵי
 הַשָּׁמַיִם וְכָחֹל אֲשֶׁר עַל־שֹׁפֶת הַיָּם וַיִּרֶשׁ זֶרְעֶךָ אֶת
 18 שַׁעַר אֵיבָיו׃ וְהִתְפָּרְכוּ בְּזֶרְעֶךָ כָּל־גּוֹי הָאָרֶץ עֲקֵב
 19 אֲשֶׁר שָׁמַעְתָּ בְּקִלִּי׃ וַיֵּשֶׁב אֲבָרָהָם אֶל־נַעֲרָיו וַיִּקְמוּ
 וַיֵּלְכוּ יַחְדָּו אֶל־בְּאֵר שֶׁבַע וַיֵּשֶׁב אֲבָרָהָם בְּבְאֵר שֶׁבַע׃

XXII. *Appearance of Jehovah to Jacob*; Gen. XXXV. 9—15.

9 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בְּבֹאוֹ מִשֵּׁדֶן אָרָם וַיְבָרֶךְ
 10 אֹתוֹ׃ וַיֹּאמֶר־לוֹ אֱלֹהִים שְׁמֶךָ יַעֲקֹב לֹא־יִקְרָא שְׁמֶךָ
 עוֹד יַעֲקֹב כִּי אִם־יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת־
 11 שְׁמוֹ יִשְׂרָאֵל׃ וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שְׁדֵי פְרָה
 וּרְבֵה גוֹי וַיִּקְהַל גּוֹיִם יִהְיֶה מִמֶּךָ וּמִלְכִּים מִחֲלָצֶיךָ
 12 יֵצְאוּ׃ וְאֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבָרָהָם וְלִיצְחָק
 13 לָךְ אֶתְּנֶנָּה וְלִזְרַעֲךָ אַחֲרֶיךָ אֶתֵּן אֶת־הָאָרֶץ׃ וַיַּעַל
 14 מֵעֵלָיו אֱלֹהִים בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ׃ וַיַּצֵּב יַעֲקֹב
 מִצְבֵּה בַּמָּקוֹם אֲשֶׁר־דִּבֶּר אֹתוֹ מִצְבֵּהת אֲבֵן וַיִּסֶּךָ

15 עָלֶיהָ נִסְדָּה וַיִּצָּק עָלֶיהָ שָׁמַיִן וַיִּקְרָא יַעֲקֹב אֶת־שֵׁם
הַמָּקוֹם אֲשֶׁר דִּבֶּר אֵתוֹ שֵׁם אֱלֹהִים בֵּית־אֵל׃

XXIII. *Birth, education, and flight of Moses ; Ex. II. 1—15.*

2 וַיֵּלֶד אִישׁ מִבְּיֶרֶת לִוִּי וַיִּקָּח אֶת־בַּת־לֵוִי׃ וַתֵּהָרֶה
הָאִשָּׁה וַתֵּלֶד בֶּן וַתֵּרָא אֹתוֹ כִּי־טוֹב הוּא וַתַּצְפֶּנָּהוּ
3 שְׁלֹשָׁה יָרֵחַיִם׃ וְלֹא־יָכְלָה עוֹד הַצִּפּוֹנִי וַתִּקַּח־לּוֹ
תִּבְת גִּמָּא וַתַּחמֶרָה בַּחֲמַר וּבְזִפְת וַתִּשֶׂם בָּהּ אֶת־
4 הַיֶּלֶד וַתִּשֶׂם בְּסוּף עַל־שִׁפְת הַיָּאָר׃ וַתַּתְּצֵב אֶחָתוֹ
5 מִרְחֹק לְדַעָה מֶה־יַּעֲשֶׂה לוֹ׃ וַתֵּרֶד בַּר־פְּרָעָה
לְרַחֵץ עַל־הַיָּאָר וְנַעֲרָתֶיהָ חָלְכֹת עַל־יַד הַיָּאָר וַתֵּרָא
אֶת־הַתִּבָּה בַּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת־אִמָּתָהּ וַתִּקְחָהּ׃
6 וַתַּפְתַּח וַתֵּרָאֶהוּ אֶת־הַיֶּלֶד וְהִנֵּה־נָעַר בֶּכָה וַתַּחמֶל
7 עָלָיו וַתֹּאמֶר מִי־לִדִּי הָעִבְרִיִּים זֶה׃ וַתֹּאמֶר אֶחָתוֹ
אֶל־בַּת־פְּרָעָה הָאֵלֶּה וְקִרְאתִי לָהּ אִשָּׁה מִיִּנְקָת מֶן
8 הָעִבְרִית וַתִּינַק לָהּ אֶת־הַיֶּלֶד׃ וַתֹּאמֶר־לָהּ בַּת־
פְּרָעָה לָכִי וַתֵּלֶךְ הָעֶלְמָה וַתִּקְרָא אֶת־אִם הַיֶּלֶד׃
9 וַתֹּאמֶר לָהּ בַת־פְּרָעָה הִילִיכִי אֶרֶץ־הַיֶּלֶד הַזֶּה
וְהִינֵקְהוּ לִי וְאֲנִי אֶתֵּן אֶת־שִׂכְרֹךְ וַתִּקַּח הָאִשָּׁה
10 הַיֶּלֶד וַתְּנִיקְהוּ׃ וַיִּגְדַּל הַיֶּלֶד וַתְּבַאֲהוּ לְבַת־פְּרָעָה
וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם
11 מְשִׁיתָהוּ׃ וַיְהִי בַּיָּמִים הָהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל־
אָחָיו וַיֵּרָא בְּסִבְלָתָם וַיֵּרָא אִישׁ מִצְרַיִם מִכָּה אִישׁ־
12 עִבְרִי מֵאָחָיו׃ וַיִּפֶן כָּה וְכָה וַיֵּרָא כִּי־אֵין אִישׁ וַיֵּךְ
13 אֶת־הַמִּצְרַיִם וַיִּטְמְנֶהוּ בַּחּוֹל׃ וַיֵּצֵא בַּיּוֹם הַשְּׁנִי וְהִנֵּה
שְׁנֵי־אֲנָשִׁים עִבְרִיִּים נֹצִים וַיֹּאמֶר לְרָשָׁע לָמָּה תִּכָּה

14 רָעָה: וַיֹּאמֶר מִי שִׁמְךָ לְאִישׁ שָׁר וְשִׁפְט עָלֵינוּ
הַלְהַרְגֵנִי אֶתָּה אֵמַר כַּאֲשֶׁר הִרְגַת אֶת־הַמִּצְרִי וַיִּירָא
15 מֹשֶׁה וַיֹּאמֶר אֲכֵן נֹדֵעַ הַדָּבָר: וַיִּשְׁמַע פְּרַעֲה אֶת־
הַדָּבָר הַזֶּה וַיִּבְקֹשׁ לְהַרְג אֶת־מֹשֶׁה וַיְבַרַח מֹשֶׁה
מִפְּנֵי פְרַעֲה וַיֵּשֶׁב בְּאֶרֶץ־מִדְיָן:

XXIV. *Appearance of Jehovah to Moses, in the burning bush ;*
Ex. III. 1—6.

1 וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתֶנּוּ כֹהֵן מִדְיָן
וַיִּנְהַג אֶת־הַצֹּאן אַחֲרֵי הַמִּדְבָּר וַיָּבֹא אֶל־הַר הַאֱלֹהִים
2 חֲרָבָה: וַיִּירָא מִלֵּאךְ יְהוָה אֵלָיו בְּלִבַת־אֵשׁ מִתּוֹךְ
הַסִּנֵּה וַיִּירָא וַהֲנִה הַסִּנֵּה בָעֵר בָּאֵשׁ וַהֲסִנֵּה אֵינֶנּוּ
3 אֲכַל: וַיֹּאמֶר מֹשֶׁה אֶסְרֶה־נָּא וְאֶרְאֶה אֶת־הַמְּרָאָה
4 הַגָּדֹל הַזֶּה מִדּוּעַ לֹא־יִבְעַר הַסִּנֵּה: וַיִּירָא יְהוָה כִּי
סָר לִרְאוֹת וַיִּקְרָא אֵלָיו אֱלֹהִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר
5 מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִנִי: וַיֹּאמֶר אֶל־תִּקְרַב הֵלֵם
שֶׁל־נַעֲלֶיךָ מֵעַל רַגְלֶיךָ כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עומֵד
6 עָלָיו אֲדַמֶּת־קֹדֶשׁ הוּא: וַיֹּאמֶר אָנֹכִי אֱלֹהֵי אֲבִיךָ
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב וַיִּסְתֵּר מֹשֶׁה
פָּנָיו כִּי יָרָא מֵהַבֵּיט אֶל־הָאֱלֹהִים:

XXV. *Commission of Moses, respecting the oppressed Israelites ;*
Ex. VI. 1—11.

1 וַיְדַבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה:
2 וְאֶרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי
4 וְשִׁמִּי יְהוָה לֹא נֹדַעְתִּי לָהֶם: וְגַם הִקְמַתִּי אֶת־
בְּרִיתִי אִתָּם לָתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֶת אֶרֶץ

5 מִגִּרְיָהֶם אֲשֶׁר־גָּרּוּ בָּהֶּ: וְגַם אֲנִי שָׁמַעְתִּי אֶת־
 נִאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרִים מַעֲבָדִים אֶתֶם וְאֶזְכֹּר
 6 אֶת־בְּרִיתִי: לָכֵן אָמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה
 וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהֵצַלְתִּי אֶתְכֶם
 מֵעֲבָדָתָם וְגִאֲלֹתִי אֶתְכֶם בְּזֶרְעַ נְטוּיָה וּבְשִׁפְטִים
 7 גְּדֹלִים: וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהִיִּיתִי לָכֶם לֵאלֹהִים
 וַיִּדְעֻתָם כִּי־אֲנִי יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא אֶתְכֶם
 8 מִתַּחַת סִבְלֹת מִצְרַיִם: וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ
 אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק
 וְלִיעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשֶׁת: אֲנִי יְהוָה:
 9 וַיְדַבֵּר מֹשֶׁה בֶּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה
 10 מִקְצֵר רוּחַ וּמֵעֲבֹדָה קָשָׁה: וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
 11 לֵאמֹר: בֹּא דַבֵּר אֶל־פָּרְעֹה מֶלֶךְ מִצְרַיִם וַיִּשְׁלַח
 אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרְצוֹ:

XXVI. *Institution of the Passover, and the smiting of the first-born in the land of Egypt; Ex. XII. 18—33.*

18 בָּרֵאשׁוֹן בְּאַרְבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ מִצֵּת
 19 עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב: שִׁבְעַת יָמִים
 שֹׁאֵר לֹא יִמָּצֵא בְּבֵיתְכֶם כִּי וְכָל־אֵכֶל מִחֻמָּצַת וּנְכַרְתָּהּ
 הַנֶּפֶשׁ הַהִוא מֵעֵדֶת יִשְׂרָאֵל בֶּגֶר וּבְאֶזְרַח הָאָרֶץ:
 20 כָּל־מִחֻמָּצַת לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֵיתְכֶם תֹּאכְלוּ
 21 מִצֹּת: וַיִּקְרָא מֹשֶׁה לְכָל־זִקְנֵי יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם
 מִשְׁכּוֹ וּקְחוּ לָכֶם צֹאן לְמִשְׁפַּחְתֵּיכֶם וּשְׁחֹטוּ הַפֶּסַח:
 22 וְלִקְחֹתֶם אֲגִידַת אֵזוֹב וּטְבַלְתֶּם בָּדָם אֲשֶׁר־בַּסֹּף וְהִגַּעְתֶּם
 אֶל־הַמִּשְׁקוֹף וְאֶל־שְׁתֵּי הַמְּזוּזוֹת מִן־הַדָּם אֲשֶׁר בַּסֹּף

23 וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח-בֵּיתוֹ עַד-בֹּקֶר ; וְעַבְרַת
 יְהוָה לִנְנֹתָם אֶת-מִצְרַיִם וְרָאָה אֶת-הַדָּם עַל-הַמִּשְׁקָוָה
 וְעַל שְׁתֵּי הַמְּזוּזוֹת וּפִסַּח יְהוָה עַל-הַפֶּתַח וְלֹא יָתֵן
 24 הַמִּשְׁחָת לָבֹא אֶל-בְּתִיכֶם לִנְנֹתָם ; וּשְׁמַרְתֶּם אֶת-הַדְּבָר
 25 הַזֶּה לְחֻק־לֵךְ וּלְבִנְיָה עַד-עוֹלָם ; וְהָיָה כִּי-תָבֹאוּ
 אֶל-הָאָרֶץ אֲשֶׁר יִתֵּן יְהוָה לָכֶם כְּאֲשֶׁר דִּבֶּר וּשְׁמַרְתֶּם
 26 אֶת-הָעֲבֹדָה הַזֹּאת ; וְהָיָה כִּי-יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם
 27 מָה הָעֲבֹדָה הַזֹּאת לָכֶם ; וְאָמַרְתֶּם זִכַּר-פִּסַּח הוּא
 לַיהוָה אֲשֶׁר פָּסַח עַל-בְּתִי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם
 בְּנִגְפוֹ אֶת-מִצְרַיִם וְאֶת-בְּתִינוּ הַצִּיל וַיִּקַּד הָעָם
 28 וַיִּשְׁתַּחֲוּוּ ; וַיֵּלְכוּ וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּאֲשֶׁר צִוָּה יְהוָה
 29 אֶת-מֹשֶׁה וְאַהֲרֹן כֵּן עָשׂוּ ; וַיְהִי כִּפְחָצִי הַלִּילָה
 וַיְהוָה הִכָּה כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכֹר פַּרְעֹה
 הַיֹּשֵׁב עַל-כִּסְאוֹ עַד בְּכוֹר הַשְּׁבִי אֲשֶׁר בְּבֵית הַבּוֹר
 30 וְכָל בְּכוֹר בֵּיהֶמָּה ; וַיָּקָם פַּרְעֹה לִילָה הוּא וְכָל-עַבְדָּיו
 וְכָל-מִצְרַיִם וַתְּהִי צַעֲקָה גְדֹלָה בְּמִצְרַיִם כִּי-אֵין בֵּית
 31 אֲשֶׁר אֵין-שֵׁם מֵת ; וַיִּקְרָא לְמֹשֶׁה וּלְאַהֲרֹן לִילָה
 וַיֹּאמֶר קוּמוּ צֵאוּ מִתּוֹךְ עַמִּי גַם-אַתֶּם גַּם-בְּנֵי יִשְׂרָאֵל
 32 וּלְכוּ עֲבַדוּ אֶת-יְהוָה כְּדִבְרֵכֶם ; גַּם-צִאֲנֶכֶם גַּם-
 בְּקִרְכֶּם קָחוּ כְּאֲשֶׁר דִּבַּרְתֶּם וּלְכוּ וּבִרְכֹתֶם גַּם-אֹתִי ;
 33 וַתִּחַזַּק מִצְרַיִם עַל-הָעָם לַמֶּהַר לְשַׁלְּחָם מִן-הָאָרֶץ כִּי
 אָמְרוּ כָלֵנוּ מֵתִים ;

XXVII. The ten commandments ; Ex. XX. 1—17.

1.2 וַיְדַבֵּר אֱלֹהִים אֶת כָּל-הַדְּבָרִים הָאֵלֶּה לְאָמֹר ; אֲנֹכִי

יהוה אלהיך אשר הוצאתיך מארץ מצרים מבית
 עבדים: לא יהיה לך אלהים אחרים על-פני:
 לא תעשה לך פסל וכל-תמונה אשר בשמים ממעל
 ואשר בארץ מתחת ואשר במים מתחת לארץ: לא-
 תשתחוה להם ולא תעבדם כי אנכי יהוה אלהיך
 אל קנא פקד עון אבת על-בנים על-שלשים ועל-
 רבעים לשנאי: ועשה חסד לאלפים לאהבי ולשמרי
 מצותי:

7 לא תשא את-שם-יהוה אלהיך לשוא כי לא ינקח
 יהוה את אשר-ישא את-שמו לשוא:
 8. 9 זכור את-דיום השבת לקדשו: ששת ימים תעבד
 10 ועשית כל-מלאכתך: ויום השביעי שבת ליהוה
 אלהיך לא-תעשה כל-מלאכה אתה ובעד-ך
 11 עבדך ואמתך ובהמתך וגרך אשר בשעריך: כי
 ששת-ימים עשה יהוה את-השמים ואת-הארץ
 את-הים ואת-כל-אשר-בם וינח ביום השביעי
 על-כן ברך יהוה את-דיום השבת ויקדשהו:
 12 כבד את-אביך ואת-אמך למען יארכיו ימיה על
 האדמה אשר-יהוה אלהיך נתן לך:

13 לא תרצח:

14 לא תנאף:

15 לא תגנב:

16 לא-תענה ברעך עד שקר:

17 לא תחמד בירי רעך לא-תחמוץ אשר רעך
 ועבדו ואמתו ושורו וחתמו וכל אשר לרעך:

XXVIII. *Renewal of the same* ; Ex. XXXIV. 4—8.

4 וַיִּפְסֹל שְׁנֵי-לֶחֶת אַבְנִים פְּרָאשִׁים וַיִּשְׁכֵּם מֹשֶׁה
בְּבָקָר וַיַּעַל אֶל-הָהָר סִינַי כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַיִּקַּח
5 בְּיָדוֹ שְׁנֵי לֶחֶת אַבְנִים ; וַיִּרֶד יְהוָה בַּעֲנָן וַיִּתְּצֵב
6 עָמוֹ שֵׁם וַיִּקְרָא בְּשֵׁם יְהוָה ; וַיַּעֲבֹר יְהוָה ׀ עַל-פָּנָיו
וַיִּקְרָא יְהוָה ׀ יְהוָה אֵל רַחוּם וְחַנוּן אֶרֶץ אֲפִים
7 וְרַב-חֶסֶד וְאֱמֶת ; נָצַר חֶסֶד לְאֲלֹפִים נִשָּׂא עוֹן
וּפֶשַׁע וְחַטָּאת וְנִקָּה לֹא יִנָּקֶה פֶקֶד ׀ עוֹן אֲבוֹת עַל-
8 בָּנִים וְעַל-בָּנֵי בָנִים עַל-שְׁלֹשִׁים וְעַל-רִבְעִים ; וַיִּמְהַר
מֹשֶׁה וַיִּקַּד אֶרְצָה וַיִּשְׁתַּחוּ ;
28 וַיְהִי-שֵׁם עִם-יְהוָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה
לֶחֶם לֹא אָכַל וּמַיִם לֹא שָׁתָה וַיִּכְתֹּב עַל-הַלֶּחֶת אֵת
דְּבָרֵי הַבְּרִית עֲשֻׂרַת הַדְּבָרִים ;

XXIX. *Nadab and Abihu destroyed, for offering strange fire* ;
Lev. X. 1—3.

1 וַיִּקְחוּ בְנֵי-אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מִחֶתְתּוֹ וַיִּתְּנוּ
בָּהֶן אֵשׁ וַיִּשְׂימוּ עָלֶיהָ קִטְרֹת וַיִּקְרִיבוּ לִפְנֵי יְהוָה
2 אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֹתָם ; וַתֵּצֵא אֵשׁ מִלִּפְנֵי
3 יְהוָה וַתֹּאכַל אוֹתָם וַיָּיָמְתוּ לִפְנֵי יְהוָה ; וַיֹּאמֶר מֹשֶׁה
אֶל-אַהֲרֹן הוּא אֲשֶׁר-דִּבֶּר יְהוָה ׀ לֵאמֹר בְּקִרְבִּי
אֶקְדֹּשׁ וְעַל-פָּנָי כָּל-הָעָם אֶכְבֹּד וַיִּדָּם אַהֲרֹן ;

XXX. *The blessing to be pronounced by the priests upon the
people of Israel* ; Num. VI. 22—27.

23. 22 וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר ; דַּבֵּר אֶל-אַהֲרֹן וְאֶל-
בָּנָיו לֵאמֹר כֹּה תְבַרְכוּ אֶת-בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם ;

25. 24 יִבְרַכְךָ יְהוָה וְיִשְׁמְרֶךָ: יֵאָר יְהוָה וּפָנָיו אֵלֶיךָ
 26 וַיַּחֲנֶךָ: וַיֵּשֶׁא יְהוָה וּפָנָיו אֵלֶיךָ וַיִּשֶׁם לְךָ שָׁלוֹם:
 27 וַיִּשְׁמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:

XXXI. Destruction of Korah, Dathan, and Abiram; Num.

XVI. 23—35.

24. 23 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־הָעֵדָה לֵאמֹר
 25 הֲעָלוּ מִסִּבִּיב לְמִשְׁכַּן־קֹרַח דָּתָן וָאֲבִירָם: וַיָּקָם מֹשֶׁה
 וַיֵּלֶךְ אֶל־דָּתָן וָאֲבִירָם וַיִּלְכוּ אַחֲרָיו זִקְנֵי יִשְׂרָאֵל:
 26 וַיִּדְבֹּר אֶל־הָעֵדָה לֵאמֹר סוּרוּ נָא מֵעַל אֹהֶל־יְהוָה אֲנָשִׁים
 הָרָשָׁעִים הָאֵלֶּה וְאֶל־תִּגְעוּ בְּכָל־אֲשֶׁר לָהֶם פֶּן־תִּסְפּוּ
 27 בְּכָל־חַטָּאתָם: וַיַּעֲלוּ מֵעַל מִשְׁכַּן־קֹרַח דָּתָן וָאֲבִירָם
 מִסִּבִּיב וְדָתָן וָאֲבִירָם יֵצְאוּ נֹצְצִים פֶּתַח אֹהֶל־יְהוָה
 28 וְנִשְׁיָהֶם וּבְנֵיהֶם וְטַפָּם: וַיֹּאמֶר מֹשֶׁה בְּזֹאת תִּדְעוּן
 כִּי־יְהוָה שְׁלַחְנִי לַעֲשׂוֹת אֵת כָּל־הַמַּעֲשִׂים הָאֵלֶּה
 29 כִּי־לֹא מִלְּבִי: אִם־כַּמּוֹת כָּל־הָאָדָם יִמְתּוּן אֵלֶּה
 וַיִּפְקְדוּ כָל־הָאָדָם וַיִּפְקֹד עֲלֵיהֶם לֹא יְהוָה שְׁלַחְנִי:
 30 וְאִם־בְּרִיָּאָה יִבְרָא יְהוָה וַיַּפְצֵתָה הָאֲדָמָה אֶת־פִּיהָ
 וַיַּבְלַע אֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם וַיִּרְדּוּ חַיִּים שְׂאֵלָה
 31 וַיִּדְעוּהֶם כִּי נֹאצִּי הָאֲנָשִׁים הָאֵלֶּה אֶת־יְהוָה: וַיְהִי
 כַּכֵּלְתּוֹ לְדַבֵּר אֵת כָּל־הַדְּבָרִים הָאֵלֶּה וַתִּבְקַע הָאֲדָמָה
 32 אֲשֶׁר תַּחְתֵּיהֶם: וַתִּפְתַּח הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַע
 אֹתָם וְאֶת־בָּתֵּיהֶם וְאֶת כָּל־הָאָדָם אֲשֶׁר לָקְרַח וְאֶת
 33 כָּל־הָרִכּוּשׁ: וַיִּרְדּוּ הֵם וְכָל־אֲשֶׁר לָהֶם חַיִּים שְׂאֵלָה
 34 וַתִּכַּס עֲלֵיהֶם הָאָרֶץ וַיֵּאבְדּוּ מִתּוֹךְ הַקֶּהֶל: וְכָל־
 יִשְׂרָאֵל אֲשֶׁר סְבִיבֹתֵיהֶם נָסוּ לְקָלָם כִּי אָמְרוּ פֶּן־

35 תִּבְלַעְנוּ הָאָרֶץ: וְאִשׁ יֵצֵאָה מֵאֵת יְהוָה וְהָאָכַל אֶת
הַחֲמִשִּׁים וּמֵאֲתֵים אִישׁ מִקְרִיבֵי הַקִּטְרֶה:

XXXII. *Water brought from the rock, by Moses, for the children of Israel ; Num. XX. 7—11.*

8.7 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: קַח אֶת־הַמַּטֶּה
וְהִקְהֵל אֶת־הָעֵדָה אֹתָהּ וְאָהֲרֹן אֶחָיו וְדַבַּרְתֶּם אֶל־
הַסֵּלַע לְעֵינֵיהֶם וְנָתַן מִמּוֹ וְהוֹצֵאתָ לָהֶם מִים מִן־
9 הַסֵּלַע וְהִשְׁקִיתָ אֶת־הָעֵדָה וְאֶת־בְּעִירָם: וַיִּקַּח מֹשֶׁה
10 אֶת־הַמַּטֶּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ: וַיִּקְהֵל מֹשֶׁה
וְאָהֲרֹן אֶת־הָעָם אֶל־פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם שְׁמְעוּ
11 נְאֻם הַמֹּרִים הַמֵּן־הַסֵּלַע הַזֶּה נוֹצֵיא לָכֶם מִים: וַיִּקְרָם
מֹשֶׁה אֶת־יָדוֹ וַיַּךְ אֶת־הַסֵּלַע בַּמַּטֶּה פַּעַמַּיִם וַיֵּצֵאוּ
מִים רַבִּים וַתִּשֶׂת הָעֵדָה וּבְעִירָם:

XXXIII. *Exhortation to love God, to obey his statutes, and to inculcate them on the rising generation ; Deut. VI. 4—9, 13, 17, 18.*

5.4 שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד: וְאַהֲבַתְךָ
אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־
6 מַאֲדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ
7 הַיּוֹם עַל־לִבְּךָ: וְשָׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ
8 בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: וְקִשְׁרְתָם
9 לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ: וְכָתַבְתָּם
עַל־מְזוֹזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
13 אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֹתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:
17 שְׁמֹר הַשְּׁמֹרֶן אֶת־מִצְוֹת יְהוָה אֱלֹהֶיכֶם וְעַד־חַיֵּי

18 וַחֲקִיו אֲשֶׁר צִוָּה׃ וַעֲשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינַי יְהוָה
לְמַעַן יִיטַב לָךְ וּבֵאתָ וְיָרַשְׁתָּ אֶת־הָאָרֶץ הַטֹּבָה
אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְרָהָם׃

'XXXIV. *Death and burial of Moses*; Deut. XXXIV. 1—8.

1 וַיַּעַל מֹשֶׁה מֵעֶרְבַת מוֹאָב אֶל־הָר נֶבֹה רֹאשׁ הַפְּסָגָה
אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וַיִּרְאֵהוּ יְהוָה אֶת־כָּל־הָאָרֶץ
2 אֶת־הַגִּלְעָד עַד־דֶּן׃ וְאֵת כָּל־נַפְתָּלִי וְאֶת־אֶרֶץ אֲפֵרַיִם
וּמְנַשֶּׁה וְאֵת כָּל־אֶרֶץ יְהוּדָה עַד הַיַּם הָאֲחֵרוֹן׃
3 וְאֶת־הַנֶּגֶב וְאֶת־הַכֶּכֶר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים
4 עַד־צֶעֱר׃ וַיֹּאמֶר יְהוָה אֵלָיו זֶאת הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְזֶרְעֲךָ
5 אֶתְנַנָּה הָרְאִיתִיךָ בְּעֵינַיִךָ וְשָׂמָּה לֹא תַעֲבֹר׃ וַיָּמָת
שָׁם מֹשֶׁה עַבְד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה׃
6 וַיִּקְבֹּר אֹתוֹ בְּנִי בְּאֶרֶץ מוֹאָב מִן הַבַּיִת פְּעוֹר וְלֹא־
7 יָדַע אִישׁ אֶת־קְבֻרָתוֹ עַד הַיּוֹם הַזֶּה׃ וּמֹשֶׁה בֶן־
מֵאָה וָעֶשְׂרִים שָׁנָה בָּמָתוֹ לֹא־כָהָתָה עֵינָיו וְלֹא־נָס
8 לֶחָה׃ וַיָּבֹכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֶרְבַת מוֹאָב
שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יָמָיו בְּכִי אֲבֵל מֹשֶׁה׃

XXXV. *Passage of the river Jordan, by the children of Israel*;
Josh. III. 9—17.

9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־בְּנֵי יִשְׂרָאֵל גִּשּׁוּ הֵנָּה וְשַׁמְעוּ אֶת־
10 דְּבָרַי יְהוָה אֱלֹהֵיכֶם׃ וַיֹּאמֶר יְהוֹשֻׁעַ בְּזֹאת תִּדְּעוּן
כִּי אֵל חַי בְּקִרְבְּכֶם וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת־
הַכְּנַעֲנִי וְאֶת־הַחִתִּי וְאֶת־הַחִזִּי וְאֶת־הַפְּרִזִּי וְאֶת־
11 הַגִּרְגָּשִׁי וְהָאֹמֶרִי וְהַיְבוֹסִי׃ הִנֵּה אֲרוֹן הַבְּרִית אֲדוֹן

12 כֹּל־הָאָרֶץ עִבֵּר לִפְנֵיכֶם בַּיַּרְדֵּן; וַעֲתָה קָחוּ לָכֶם
 שְׁנֵי עֶשֶׂר אִישׁ מִשְׁבֹּטֵי יִשְׂרָאֵל אִישׁ־אֶחָד אִישׁ־
 13 אֶחָד לִשְׁבֹּט; וְהָיָה כְּנוּחַ כַּפּוֹת רַגְלֵי הַכֹּהֲנִים נְשֵׂאֵי
 אֲרוֹן יְהוָה אֲדוֹן כֹּל־הָאָרֶץ בְּמִי הַיַּרְדֵּן מִי הַיַּרְדֵּן
 וַיִּכְרְתוּן הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה וַיַּעֲמֵדוּ נָד אֶחָד;
 14 וַיְהִי בְּנֹסַע הָעָם מֵאֶהֱלֵיהֶם לַעֲבֹר אֶת־הַיַּרְדֵּן וְהַכֹּהֲנִים
 15 נְשֵׂאֵי הָאֲרוֹן הַבְּרִית לִפְנֵי הָעָם; וַכְּבֹּא נְשֵׂאֵי הָאֲרוֹן
 עַד־הַיַּרְדֵּן וְרַגְלֵי הַכֹּהֲנִים נְשֵׂאֵי הָאֲרוֹן נִטְּבְלוּ בַקֶּצֶה
 הַמַּיִם וַהַיַּרְדֵּן מָלָא עַל־כָּל־גְּדוֹתָיו כֹּל יְמֵי קִצִּיר;
 16 וַיַּעֲמֵדוּ הַמַּיִם הַיַּרְדִּים מִלְּמַעְלָה קִמּוֹ נֹד־אֶחָד
 הָרַחֵק מֵאֵד בְּאָדָם הָעִיר אֲשֶׁר מִצַּד צָרְתָן וַהַיַּרְדִּים
 עַל יָם הָעַרְבָה יָם־הַמֶּלֶח תָּמּוּ נִכְרְתוּ וְהָעָם עָבְרוּ
 17 נָגַד יְרִיחוֹ; וַיַּעֲמֵדוּ הַכֹּהֲנִים נְשֵׂאֵי הָאֲרוֹן בְּרִית־
 יְהוָה בַּחֲרֵבָה בְּתוֹךְ הַיַּרְדֵּן הַכֵּן וְכָל־יִשְׂרָאֵל עֹבְרִים
 בַּחֲרֵבָה עַד אֲשֶׁר־תָּמּוּ כָּל־הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן;

XXXVI. The sun and moon arrested in their course;

Josh. X. 12—14.

12 אִזּוּ יִדְבַר יְהוֹשֻׁעַ לַיהוָה בַּיּוֹם יָתָה יְהוָה אֶת־הָאֲמָרִי
 לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֹּאמֶר ׀ לַעֲיֵנִי יִשְׂרָאֵל שֶׁמֶשׁ
 13 בִּגְבְּעוֹן הַיּוֹם וַיִּרְחַ בְּעֵמֶק אֵילֹון; וַיִּדָּם הַשֶּׁמֶשׁ וַיִּרְחַ
 עָמַד עַד־יָקָם גּוֹי אֵיבָיו הֲלֹא־הָיָה כְּתוּבָה עַל־סֵפֶר
 הַיָּשָׁר וַיַּעֲמַד הַשֶּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא־אָץ לָבוֹא
 14 בַּיּוֹם תָּמִים; וְלֹא הָיָה בַּיּוֹם הַהוּא לִפְנֵינוּ וְאַחֲרֵינוּ
 לִשְׁמַע יְהוָה בְּקוֹל אִישׁ כִּי יְהוָה נֹלַחַם לְיִשְׂרָאֵל;

XXXVII. *Victory of Deborah and Barak*; Judg. IV. 13—24.

- 13 וַיִּזְעַק סִיסְרָא אֶת־כָּל־רֶכֶבֹּוּ תִשְׁעַ מַאוֹת רֶכֶב בָּרוֹזַל
וְאֶת־כָּל־הָעָם אֲשֶׁר אִתּוֹ מִחֶרֶשֶׁת הַגּוֹיִם אֶל־נַחַל
14 קִישּׁוֹן׃ וַתֹּאמֶר דִּבְרָה אֶל־בָּרַק קוּם כִּי זֶה הַיּוֹם
אֲשֶׁר נָתַן יְהוָה אֶת־סִיסְרָא בְיָדְךָ הֲלֹא יְהוָה יֵצֵא
לְפָנֶיךָ וַיִּרְדּוּ בָרַק מִהֵר תְּבוֹר וַעֲשֶׂרֶת אֲלָפִים אִישׁ
15 אַחֲרָיו׃ וַיִּהְיֶה יְהוָה אֶת־סִיסְרָא וְאֶת־כָּל־הָרֶכֶב
וְאֶת־כָּל־הַמַּחֲנֶה לְפִי־חֶרֶב לְפָנָיו בָּרַק וַיִּרְדּוּ סִיסְרָא
16 מֵעַל הַמָּרְכָבוֹ׃ וַיֵּנֶס בְּרַגְלָיו׃ וּבָרַק רָדַף אַחֲרָיו
הָרֶכֶב וְאַחֲרָיו הַמַּחֲנֶה עַד חֶרֶשֶׁת הַגּוֹיִם וַיִּפֹּל כָּל־
17 מַחֲנֶה סִיסְרָא לְפִי־חֶרֶב לֹא נִשְׁאַר עַד־אַחַד׃ וְסִיסְרָא
נָס בְּרַגְלָיו אֶל־אֶהֱל יַעֲלֵ אִשְׁתּוֹ חֶבֶר הַקִּינִי כִּי שָׁלוֹם
18 בָּיִן וּבָיִן מֶלֶךְ־חֲצוֹר וּבָיִן בֵּית חֶבֶר הַקִּינִי׃ וַתֵּצֵא
יַעֲלֵ לְקַרְאֵת סִיסְרָא וַתֹּאמֶר אֵלָיו סוּרָה אֲדֹנָי סוּרָה
אֵלַי אֶל־תִּירָא וַיֵּסֶר אֵלָיָה הָאֶהֱלָה וַתִּכְסֶּהוּ בִּשְׂמִיכָה׃
19 וַיֹּאמֶר אֵלָיָה הֲשִׁקִּינִי־נָא מַעַט־מַיִם כִּי צָמָתִי וַתִּפְתַּח
20 אֶת־נְאוֹד הַחֶלֶב וַתִּשְׁקֶהוּ וַתִּכְסֶּהוּ׃ וַיֹּאמֶר אֵלָיָה
עַמֹּד פֶּתַח הָאֶהֱל וְהָיָה אִם־אִישׁ יָבֹא וּשְׂאֵלְךָ וְאָמַר
21 הִישָׁפָה אִישׁ וְאָמַרְתָּ אֵין׃ וַתִּקַּח יַעֲלֵ אִשְׁת־חֶבֶר
אֶת־יֵתֵד הָאֶהֱל וַתִּשֶׂם אֶת־הַמִּקְבֵּת בְּיָדָהּ וַתָּבוֹא
אֵלָיו בַּלָּאט וַתִּתְקַע אֶת־הַיֵּתֵד בְּרַקְתּוֹ וַתִּצְנַח בָּאָרֶץ
22 וְהוּא־נִרְדָּם וַיָּעַף וַיָּמָת׃ וְהָיָה בָרַק רָדַף אֶת־
סִיסְרָא וַתֵּצֵא יַעֲלֵ לְקַרְאֵתוֹ וַתֹּאמֶר לוֹ לָךְ וְאַרְבָּךְ
אֶרֶץ־הָאִישׁ אֲשֶׁר־אַתָּה מִבְּקֵשׁ וַיָּבֹא אֵלָיָה וְהָיָה
23 סִיסְרָא נָפֹל מֵת וְהַיֵּתֵד בְּרַקְתּוֹ׃ וַיִּכְנַע אֱלֹהִים בַּיּוֹם

24 הָיָה אֵת יָבִין מֶלֶךְ-כְּנָעַן לִפְנֵי בְנֵי יִשְׂרָאֵל; וַהֲלֹךְ
יָד בְּנֵי-יִשְׂרָאֵל הַלֹּךְ וְקָשָׁה עַל יָבִין מֶלֶךְ-כְּנָעַן עַד
אֲשֶׁר הִכְרִיתוּ אֵת יָבִין מֶלֶךְ-כְּנָעַן;

XXXVIII. *Death of Sampson*; Judg. XVI. 23—31.

23 וְסָרְנִי פִלְשֹׁתִים נֶאֱסָפוּ לְזִבְחַ זֶבַח-גָּדוֹל לְדָגוֹן
אֱלֹהֵיהֶם וּלְשִׁמְחָה וַיֹּאמְרוּ נָתַן אֱלֹהֵינוּ בְיָדֵנוּ אֵת
24 שְׁמִשׁוֹן אוֹיְבֵנוּ; וַיֵּרְאוּ אֹתוֹ הָעָם וַיִּהְלְלוּ אֶת-
אֱלֹהֵיהֶם כִּי אָמְרוּ נָתַן אֱלֹהֵינוּ בְיָדֵנוּ אֶת-אוֹיְבֵנוּ
וְאֵת מַחְרִיב אֶרְצֵנוּ וְאֲשֶׁר הִרְבָּה אֶת-חַלְלֵינוּ;
25 וַיְהִי כִיטוֹב לָבֶם וַיֹּאמְרוּ קִרְאוּ לְשִׁמְשׁוֹן וַיִּשְׁחַק-
לָנוּ וַיִּקְרָאוּ לְשִׁמְשׁוֹן מִבֵּית הָאֲסִירִים וַיִּצְחַק לִפְנֵיהֶם
26 וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים; וַיֹּאמֶר שְׁמִשׁוֹן אֶל-
הַנָּעַר הַמְּחַזֵּיק בְּיָדוֹ הַנִּיחָה אוֹתוֹ וְהִימִשְׁנִי אֶת-
הָעַמּוּדִים אֲשֶׁר הַבַּיִת נִכּוֹן עֲלֵיהֶם וְאֲשַׁעַן עֲלֵיהֶם;
27 וְהַבַּיִת מָלֵא הָאֲנָשִׁים וְהַנָּשִׁים וְשָׂמָּה כָּל סָרְנִי
פִלְשֹׁתִים וְעַל-הַגָּג כְּשֶׁלֶשֶׁת אֲלָפִים אִישׁ וְאִשָּׁה הָרָאִים
28 בְּשִׁחּוֹק שְׁמִשׁוֹן; וַיִּקְרָא שְׁמִשׁוֹן אֶל-יְהוָה וַיֹּאמֶר
אֲדֹנָי יְהוִה זְכְרֵנִי נָא וְחַזְקֵנִי נָא אֲךָ הַפֶּעַם הַזֶּה
הָאֱלֹהִים וְאֶנְקָמָה נִקֵּם-אֶתְּ מִשְׁתִּי עֵינִי מִפִּלְשֹׁתִים;
29 וַיִּלְפַּת שְׁמִשׁוֹן אֶת-שָׁנָי וְעַמּוּדֵי הַתֹּךְ אֲשֶׁר הַבַּיִת
נִכּוֹן עֲלֵיהֶם וַיִּסְמָךְ עֲלֵיהֶם אֶחָד בְּיָמֵינוּ וְאֶחָד
30 בְּשִׁמְאָלוֹ; וַיֹּאמֶר שְׁמִשׁוֹן תָּמַת נַפְשִׁי עִם-פִּלְשֹׁתִים
וַיֵּט בְּכַח וַיִּפֹּל הַבַּיִת עַל-הַסָּרְנִים וְעַל-כָּל-הָעָם
אֲשֶׁר-בּוֹ וַיָּהִיו הַמָּתִים אֲשֶׁר-הָמִית בְּמוֹתוֹ רַבִּים
31 מֵאֲשֶׁר הָמִית בְּחַיָּיו; וַיִּרְדּוּ אֲחָיו וְכָל-בֵּית אֲבִיהֶם

הָאֵל רַפָּא v. 26. וְהַמִּישְׁנִי ק' v. 26. הָאֲסוּרִים ק' ib. כְּשׁוֹב ק' v. 25. *

וַיִּשְׁאוּ אֹתוֹ וַיַּעֲלוּ וַיִּקְבְּרוּ אוֹתוֹ בֵּין צָרְעָה וּבֵין
אֲשֶׁת־אֹל בְּקֶבֶר מְנוּחַ אָבִיו וְהוּא שָׁפַט אֶת־יִשְׂרָאֵל
עֶשְׂרִים שָׁנָה:

XXXIX. *The calling of Samuel*; 1 Sam. III. 1—14.

- 1 וַהֲנֵעַר שְׁמוּאֵל מִשְׁרַת אֶת־יְהוָה לִפְנֵי עָלִי וּדְבַר
- 2 יְהוָה הָיָה יָקָר בַּיָּמִים הֵלֵם אֵין חֲזוֹן נִפְרָץ; וַיְהִי
- 3 בַּיּוֹם הַהוּא וַעֲלִי שָׁכַב בְּמִקְוֹמוֹ וְעֵינָיו הִחֲלוּ כִהְיוֹת
- 4 לֹא יוֹכֵל לִרְאוֹת; וַנֵּר אֱלֹהִים טָרַם יִכְבֶּה וּשְׁמוּאֵל
- 5 שָׁכַב בְּהִיכַל יְהוָה אֲשֶׁר־שָׁם אֲרוֹן אֱלֹהִים; וַיִּקְרָא
- 6 יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הִנְנִי; וַיֵּרָץ אֶל־עָלִי וַיֹּאמֶר
- 7 הִנְנִי כִי־קָרָאתָ לִי וַיֹּאמֶר לֹא־קָרָאתִי שׁוֹב שָׁכַב וַיִּלָּךְ
- 8 וַיִּשְׁכַּב; וַיִּסֹּף יְהוָה קְרָא עוֹד שְׁמוּאֵל וַיָּקָם שְׁמוּאֵל
- 9 וַיֵּלֶךְ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִי קָרָאתָ לִי וַיֹּאמֶר לֹא־
- 10 קָרָאתִי בְנִי שׁוֹב שָׁכַב; וּשְׁמוּאֵל טָרַם יָדַע אֶת־יְהוָה
- 11 וְטָרַם יִגְלֶה אֵלָיו דְּבַר־יְהוָה; וַיִּסֹּף יְהוָה קְרָא־
- 12 שְׁמוּאֵל בַּשְּׁלִישִׁת וַיָּקָם וַיֵּלֶךְ אֶל־עָלִי וַיֹּאמֶר הִנְנִי כִי
- 13 קָרָאתָ לִי וַיִּבֶן עָלִי כִי יְהוָה קְרָא לְנֵעַר; וַיֹּאמֶר עָלִי
- 14 לְשְׁמוּאֵל לֵךְ שָׁכַב וְהָיָה אִם־יִקְרָא אֵלָיָה וְאָמַרְתָּ
- 15 דְּבַר יְהוָה כִּי שָׁמַע עֲבָדָה וַיֵּלֶךְ שְׁמוּאֵל וַיִּשְׁכַּב
- 16 בְּמִקְוֹמוֹ; וַיָּבֹא יְהוָה וַיִּתְיַצֵּב וַיִּקְרָא כַּפְּעַם־כַּפְּעַם
- 17 שְׁמוּאֵל וּשְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דְּבַר כִּי שָׁמַע
- 18 עֲבָדָה; וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל הִנֵּה אֲנֹכִי עֹשֶׂה
- 19 דְּבַר בְּיִשְׂרָאֵל אֲשֶׁר כָּל־שֹׁמְעוֹ תִּצְלִינָה שְׁתֵּי אֲזִנָּיו;
- 20 בַּיּוֹם הַהוּא אֲקִים אֶל־עָלִי אֶת כָּל־אֲשֶׁר דִּבַּרְתִּי

13 אֶל-בֵּיתוֹ הֵחֵל וְכָלָה: וְהַגִּדְתִּי לוֹ כִּי-שִׁפְטָנִי
 אֶת-בֵּיתוֹ עַד-עוֹלָם בְּעֶזְרִי אֲשֶׁר-יִדַּע כִּי-מִקְלָלִים
 14 לָהֶם בָּנָיו וְלֹא כָהָה בָּם: וְלִכֵּן נִשְׁבַּעְתִּי לְבֵית עַלִי
 אִם-יִתְכַפֵּר עֶזְרִי בֵּית-עַלִי בְּזָבַח וּבְמִנְחָה עַד-עוֹלָם:

XL. *Combat of David with Goliath; 1 Sam. XVII. 38—51.*

38 וַיִּלְבַּשׁ שָׂאוּל אֶת-דָּוִד מִדָּיו וַנִּתֵּן קוֹבֶעַ נְחֹשֶׁת עַל-
 39 רֹאשׁוֹ וַיִּלְבַּשׁ אֹתוֹ שָׁרִיוֹן: וַיַּחַזֵּר דָּוִד אֶת-חֶרְבוֹ
 מֵעַל לְמִדָּיו וַיֹּאמֶל לָלֶכֶת כִּי לֹא-נִסָּה וַיֹּאמֶר דָּוִד אֶל-
 שָׂאוּל לֹא-אֹכֵל לָלֶכֶת בְּאַלָּה כִּי לֹא נִסִּיתִי וַיִּסְרֹם
 40 דָּוִד מֵעַלָּיו: וַיִּקַּח מִקְלֹ בְּיָדוֹ וַיִּבְחַר-לוֹ חֲמִשָּׁה
 חֲלָקִי אַבְנִים מִן-הַנָּחַל וַיִּשֶׂם אֹתָם בְּכָלִי הָרַעִים
 אֲשֶׁר-לוֹ וּבִיִּלְקוּט וְקִלְעוֹ בְּיָדוֹ וַיַּגֵּשׁ אֶל-הַפְּלִשְׁתִּי:
 41 וַיִּלָּךְ הַפְּלִשְׁתִּי חֵלֶק וַקָּרַב אֶל-דָּוִד וְהָאִישׁ נָשָׂא
 42 הַצֵּנָה לְפָנָיו: וַיִּבֶט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת-דָּוִד וַיִּבְזֶהוּ
 43 כִּי-הָיָה נָעַר וְאָדָמָנִי עִם-יִפֶּה מְרָאָה: וַיֹּאמֶר הַפְּלִשְׁתִּי
 אֶל-דָּוִד הַכֶּלֶב אַנְכִּי כִּי-אַתָּה בֶּא-אֱלִי בַּמִּקְלוֹר
 44 וַיִּקְלַל הַפְּלִשְׁתִּי אֶת-דָּוִד בְּאֱלֹהָיו: וַיֹּאמֶר הַפְּלִשְׁתִּי
 אֶל-דָּוִד לֵכָה אֱלִי וְאַתָּנָה אֶת-בְּשָׂרְךָ לְעוֹף הַשָּׁמַיִם
 45 וּלְבֶהֱמַת הַשָּׂדֶה: וַיֹּאמֶר דָּוִד אֶל-הַפְּלִשְׁתִּי אַתָּה
 בֶּא אֱלִי בַּחֶרֶב וּבַחֲזָנִית וּבַכִּידוֹן וְאַנְכִּי בֶּא-אֱלִיךָ
 בְּשֵׁם יְהוָה צַבָּאוֹת אֱלֹהֵי מַעְרְכוֹת יִשְׂרָאֵל אֲשֶׁר
 46 חָרַפְתָּ: הַיּוֹם הַזֶּה יִסְגְּרֶךָ יְהוָה בְּיָדִי וְהַכֹּתִיךָ
 וְהִסְרֹתִי אֶת-רֹאשְׁךָ מֵעַלֶיךָ וְנָתַתִּי פָגֶר מַחְנֶה
 פְּלִשְׁתִּים הַיּוֹם הַזֶּה לְעוֹף הַשָּׁמַיִם וּלְחַיֵּית הָאָרֶץ

47 וַיֵּדְעוּ כָּל־הָאָרֶץ כִּי יֵשׁ אֱלֹהִים לְיִשְׂרָאֵל; וַיֵּדְעוּ
 כָּל־הַקָּהָל הַזֶּה כִּי־לֹא בַחֲרָב וּבַחֲנִית יְהוֹשִׁיעַ יְהוָה
 48 כִּי לַיהוָה הַמִּלְחָמָה וְנָתַן אֶתְכֶם בְּיַדְנוּ; וְהָיָה כִּי־
 קָם הַפְּלִשְׁתִּי וַיִּלָּךְ וַיִּקָּרֶב לְקִרְאֹת דָּוִד וַיִּמְהַר דָּוִד
 49 וַיֵּרֶץ הַמַּעֲרָכָה לְקִרְאֹת הַפְּלִשְׁתִּי; וַיִּשְׁלַח דָּוִד אֶת־
 יָדוֹ אֶל־הַפְּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיַּקְלֵעַ וַיָּדָ אֶת־
 הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־
 50 פָּנָיו אֶרְצָה; וַיַּחֲזֶק דָּוִד מִן־הַפְּלִשְׁתִּי בַקֶּלֶעַ וּבָאֶבֶן
 וַיָּדָ אֶת־הַפְּלִשְׁתִּי וַיָּמָתָהוּ וַחֲרַב אֵין בְּיַד־דָּוִד;
 51 וַיֵּרֶץ דָּוִד וַיַּעֲמֵד אֶל־הַפְּלִשְׁתִּי וַיִּקַּח אֶרֶץ־חֶרְבוֹ
 וַיִּשְׁלַפָּה מִתַּעֲרָה וַיָּמָתָהוּ וַיִּכְרַת־בָּהּ אֶת־רֹאשׁוֹ
 וַיִּרְאוּ הַפְּלִשְׁתִּים כִּי־מָת גִּבּוֹרָם וַיִּנָּסוּ;

XLI. *Hallelujah Psalm*; Ps. CL.

1 הַלְלוּ יְהוָה
 הַלְלוּ־אֵל בְּקֹדֶשׁוֹ
 הַלְלוּהוּ בְּרִקִּיעַ עֲזוֹ;
 2 הַלְלוּהוּ בְּגִבּוֹרָתוֹ
 הַלְלוּהוּ בְּרַב גְּדָלוֹ;
 3 הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר
 הַלְלוּהוּ בְּנִבְל וּבְכִנּוֹר;
 4 הַלְלוּהוּ בְּתֹם וּמַחֲוֹל
 הַלְלוּהוּ בְּמִנִּים וְעִגָּב;
 5 הַלְלוּהוּ בַצִּלְצִל־שִׁמֶעַ
 הַלְלוּהוּ בַצִּלְצִל־תְּרוּעָה;
 6 כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה
 הַלְלוּ־יְהוָה;

XLII. *Exhortation to bless God ; Ps. 134.*

שִׁיר הַמַּעֲלוֹת

- 1 הִנֵּה | בִּרְכוּ אֶת־יְהוָה כָּל־עַבְדֵי יְהוָה
הַעֲמִידִים בְּבֵית־יְהוָה בַּלַּיְלוֹת;
2 שְׁאוּ־יְדֵיכֶם קֹדֶשׁ
וּבְרְכוּ אֶת־יְהוָה;
3 וּבְרַכֵּה יְהוָה מִצִּיּוֹן
עֹשֶׂה שָׁמַיִם וָאָרֶץ;

XLIII. *Exhortation to praise God ; Ps. 117.*

- 1 הַלְלוּ אֶת־יְהוָה כָּל־גּוֹיִם
שִׁבְחוּהוּ כָּל־הָאֲמִיִּם;
2 כִּי גִבֹּר עָלֵינוּ | חֲסִדּוֹ
וְאִמַּת־יְהוָה לְעוֹלָם
הַלְלוּ־יְהוָה;

XLIV. *God our benefactor ; Ps. 113.*

- 1 הַלְלוּ יְהוָה |
הַלְלוּ עַבְדֵי יְהוָה
הַלְלוּ אֶת־שֵׁם יְהוָה;
2 יְהִי שֵׁם יְהוָה מְבֹרָךְ
מֵעַתָּה וְעַד־עוֹלָם;
3 מִמְּזֶרֶח־שֶׁמֶשׁ עַד־מְבֹאֵהוּ
מִהַלֵּל שֵׁם יְהוָה;
4 רַם עַל־כָּל־גּוֹיִם יְהוָה
עַל־הַשָּׁמַיִם כְּבוֹדּוֹ;

- 5 מִי כִּיהוָה אֱלֹהֵינוּ
הַמִּגְבִּיהִי לַשַּׁבָּת;
6 הַמִּשְׁפִּילִי לְרֹאוֹת
בַּשָּׁמַיִם וּבָאָרֶץ;
7 מִקִּימִי מַעֲפָר הָלַל
מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן;
8 לְהוֹשִׁיבִי עִם־נְדִיבִים
עִם נְדִיבִי עֲמוֹ;
9 מוֹשִׁיבִי | עֲקָרַת הַבַּיִת
אִם־הַבָּנִים שִׁמְחָה
הִלְלוּ־יָהּ;

XLV. *God merciful and faithful ; Ps. 103.*

- לְדוֹד
1 בָּרְכִי נַפְשִׁי אֶת־יְהוָה
וְכָל־קָרְבִי אֶת־שֵׁם קִדְשׁוֹ;
2 בָּרְכִי נַפְשִׁי אֶת־יְהוָה
וְאֶל־הַשִּׁכְחִי כָל־גְּמוּלָיו;
3 הַסֵּלַח לְכָל־עֲוֹנוֹכִי
הֲרִפָּא לְכָל־תַּחֲלוּאֵיכִי;
4 הַגּוֹאֵל מִשַּׁחַת חַיִּיכִי
הַמַּעֲטִירֵכִי חֶסֶד וְרַחֲמִים;
5 הַמִּשְׁבִּיעַ בַּטּוֹב עֲדִינָה
תַּתְּחִילֵשׁ כַּנֶּשֶׁר נְעוּרֵיכִי;
6 עֲשֵׂה צְדָקוֹת יְהוָה
וּמִשְׁפָּטִים לְכָל־עֲשׂוּקִים;

- 7 יוֹדִיעַ דְּרָכָיו לְמֹשֶׁה
לְבָנֵי יִשְׂרָאֵל עַל־לִוְתָיו;
8 רַחֲמִים וַחֲנוּן יְהוָה
אֶרֶץ אֲפִים וְרַב־חֶסֶד;
9 לֹא־לִנְצַח יָרִיב
וְלֹא לְעוֹלָם יִטּוֹר;
10 לֹא כַחַט־אִינוּ עֲשֵׂה לָנוּ
וְלֹא כְעֹנֵתִינוּ גָּמַל עָלֵינוּ;
11 כִּי כִגְבַהַּ שָׁמַיִם עַל־הָאָרֶץ
גִּבֹּר חֶסְדּוֹ עַל־יִרְאָיו;
12 כְּרַחֵק מִזֶּרֶחַ מִמַּעַרֵב
הִרְחִיק מִמֶּנּוּ אֶת־פְּשָׁעֵינוּ;
13 כְּרִיחַם אֵב עַל־בָּנִים
רַחֲמֵם יְהוָה עַל־יִרְאָיו;
14 כִּי־הוּא יָדַע יִצְרָנוּ
זָכוֹר כִּי־עֹפֶר אָנָּה־נוּ;
15 אֲנוֹשׁ כַּחֲצִיר יָמָיו
כַּצִּיץ הַשָּׂדֶה כֵּן יִצִּיץ;
16 כִּי רוּחַ עֲבָרָה־בּוֹ וַאֲיֵנוּ
וְלֹא־יִפְיֶרְנוּ עוֹד מִקוֹמוֹ;
17 וַחֲסֵד יְהוָה מִמַּעַלָּם
וְעַד־עוֹלָם עַל־יִרְאָיו
וְצִדְקָתוֹ לְבָנֵי בָנִים;
18 לְשִׁמְרֵי בְרִיתוֹ
וְלִזְכָּרֵי פִקְדָּיו לַעֲשׂוֹתָם;

19 יְהוָה בִּשְׁמַיִם הִכִּין כִּסְאוֹ

וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:

20 בִּרְכוּ יְהוָה וּמַלְאָכָיו

גִּבּוֹרֵי כֹחַ עֹשֵׂי דְבָרוֹ

לִשְׁמַע בְּקוֹל דְּבָרוֹ:

21 בִּרְכוּ יְהוָה כָּל־צְבָאוֹ

מִשְׁרָתָיו עֹשֵׂי רְצוֹנוֹ:

22 בִּרְכוּ יְהוָה וְכָל־מַעֲשָׂיו

בְּכָל־מְקוֹמוֹת מִמֶּשְׁלָתוֹ

בִּרְכֵי נַפְשֵׁי אֶת־יְהוָה:

XLVI. *God our Creator ; Ps. 100.*

מִזְמוֹר לְתוֹדָה

1 הָרִיעוּ לַיהוָה כָּל־הָאָרֶץ:

2 עֲבַדוּ אֶת־יְהוָה בְּשִׂמְחָה

בָּאוּ לִפְנֵי בְרִנָּה:

3 דָּעוּ כִּי־יְהוָה הוּא אֱלֹהִים

הוּא עֲשָׂנוּ וְלֹא אֲנַחְנוּ

עָמוּ וַצֵּאן מִרְעִיתוֹ:

4 בָּאוּ שְׁעָרָיו וּבְתוֹדָה

תִּצְרְתֵּיו בְּתִהְלָה

הוֹדוּ לוֹ בִּרְכוּ שְׁמוֹ:

5 כִּי־טוֹב יְהוָה לַעֲוֹלָם חֶסֶדּוֹ

וְעַד־דָּר וָדָר אֱמוּנָתוֹ:

XLVII. *God the mighty King ; Ps. 93.*

- 1 יְהוָה מֶלֶךְ גָּאוֹת לִבָּשׁ
 לִבָּשׁ יְהוָה עֹז הַתְּאֵזֶר
 אֶת־תְּכוּן תִּבְל בַּל־תִּמּוֹט ;
 2 נִכּוֹן כִּסְאֶךָ מֵאֵז
 מֵעוֹלָם אַתָּה ;
 3 נִשְׂאוּ נְהָרוֹת ו יְהוָה
 נִשְׂאוּ נְהָרוֹת קוֹלָם
 יִשְׂאוּ נְהָרוֹת דְּכִים ;
 4 מִקְלוֹת ו מִיַּם רַבִּים
 אֲדִירִים מִשְׁבְּרֵי־יָם
 אֲדִיר בַּמָּרוֹם יְהוָה ;
 5 עֲדָתֶיךָ ו נֶאֱמְנוּ מֵאֵד
 לְבֵיתֶךָ נִאֲוָה־קֹדֶשׁ
 יְהוָה לְאֶרֶץ יָמִים ;

XLVIII. *God's kindness in providing for his creatures ;
Ps. 65.*

- לְמַנְצָה מִזִּמְרֵי לְדוֹד שָׁרִי ;
 2 לֵךְ דְּמִיָּה תִהְיֶה ו אֱלֹהִים בְּצִיּוֹן
 וְלֵךְ יִשְׁלֵם־נִדָּר ;
 3 שִׁמַּע תִּפְלֶה
 עֲדִיךָ כָל־בָּשָׂר יִבְאֹו ;
 4 דְּבַרִי עֲזֹנָה גְּבַרִי מִנִּי
 פִּשְׁעֵינוּ אַתָּה תִּכְשָׁרם ;
 5 אֲשֶׁרִי ו תִּבְתָּר ו תִּקְרַב

- יִשְׁכֹּן חֲצֵרֶיךָ
 נִשְׁבְּעָה בְּטוֹב בֵּיתֶךָ
 קֹדֶשׁ הֵיכְלֶךָ;
 6 נוֹרְאוֹת וְ בִצְדָק תַּעֲנֶנּוּ אֱלֹהֵי יִשְׁעֵנוּ
 מִבְּטָח כָּל־קְצוֹי־אֶרֶץ וְיָם רְחֻקִּים;
 7 מִכִּין הַרִים בִּלְחֹו
 נֶאֱזָר בְּגִבּוֹרָה;
 8 מִשְׁבִּית וְ שֹׁאֵן יָמִים
 שֹׁאֵן גְּלִיָּהֶם וְהַמּוֹן לְאֲמִים;
 9 וַיִּירָאוּ יֹשְׁבֵי קְצוֹת מַאוֹתֶיךָ
 מוֹצְאֵי בָקָר וְעֶרֶב תִּרְנִין;
 10 פִקְדֹת הָאֶרֶץ וְהַשָּׁקֶקֶה
 רִבַּת תַּעֲשִׂרְנָה פֶלֶג אֱלֹהִים מִלֵּא מַיִם
 תִּכִּין דְּגָנָם כִּי־כֹן תִּכְיֶנָּה;
 11 תִּלְמִיָּה רוּחַ נַחַת גְּדוּדָה
 בְּרִבִּיבִים תְּמוֹגְגָנָה צִמְחָה וְ תִבְרָךְ;
 12 עֲטֹרֹת שָׁנַת טוֹבֶתֶךָ
 וּמַעֲגָלֶיךָ יִרְעֲפוּן דָּשֵׁן;
 13 יִרְעֲפוּ נְאוֹת מִדְּבַר
 וְגִיל גִּבְעוֹת תִּחְזָרְנָה;
 14 לְבָשׁוּ כָרִים וְהִצְאֵן
 וְעַמֻּקִּים יַעֲטֹפוּ־בָר
 יִתְרוּעְעוּ אֶת־יִשְׁיָרוֹ;

XLIX. *God our refuge ; Ps. 46.*

לְמַנְצֵחַ לְבְנֵי־קִרַח עַל־עֲלָמוֹת שִׁיר :

- 2 אֱלֹהִים לָנוּ מַחְסֵה וְעֹז
 עֹזֶרָה בְּצָרוֹת נִמְצָא מֵאָדָּם ;
 3 עַל־כֵּן לֹא־נִירָא בְּהַמִּיר אֶרֶץ
 וּבְמוֹט הָרִים בֵּלֶב יַמִּים ;
 4 יִהְיוּ יַחֲמְרוּ מִיָּמָיו
 יִרְעֲשׂוּ־הָרִים בְּגֵאוֹתָיו סֵלָה ;
 5 נָהָר פִּלְגָיו יִשְׁמְחוּ עִיר־אֱלֹהִים
 קָדֹשׁ מִשְׁכְּנֵי עֲלִיוֹן ;
 6 אֱלֹהִים בְּקֶרְבָּה בַּל־תִּמוּט
 יַעֲזֹרֶה אֱלֹהִים לְפָנוֹת בִּקְרִי ;
 7 הָמוּ גּוֹיִם מִטּוֹ מִמְּלָכוֹת
 נָתַן בְּקוֹלוֹ תִּמּוֹג אֶרֶץ ;
 8 יִהְיֶה צְבָאוֹת עִמָּנוּ
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה ;
 9 לִכּוּ חָזוּ מַפְעָלוֹת יְהוָה
 אֲשֶׁר־שָׁם שָׁמוֹת בְּאֶרֶץ ;
 10 מִשְׁבִּית מַלְחָמוֹת עַד־קִצָּה הָאֶרֶץ
 קָשָׁת יִשְׁבֵּר וְקִצֵּץ חֲנִית
 עֲגָלוֹת יִשְׂרָאֵל בָּאֵשׁ ;
 11 הִרְפּוּ וְדָעוּ כִּי־אֲנֹכִי אֱלֹהִים
 אֲרוֹם בְּגוֹיִם אֲרוֹם בְּאֶרֶץ ;
 12 יִהְיֶה צְבָאוֹת עִמָּנוּ
 מִשְׁגֹּב לָנוּ אֱלֹהֵי יַעֲקֹב סֵלָה ;

L. God who wields the thunder and lightning ; Ps. 29.

מזמור לדוד

- 1 הָבוּ לַיהוָה בְּנֵי אֱלֹהִים
- הָבוּ לַיהוָה כְּבוֹד וְעֹז :
- 2 הָבוּ לַיהוָה כְּבוֹד שָׁמוֹ
- הַשִּׁתְּחוּ לַיהוָה בְּהַדְרַת־קֹדֶשׁ :
- 3 קוֹל יְהוָה עַל־הַמַּיִם
- אֶל־הַכְּבוֹד הַרְעִים
- יְהוָה עַל־מַיִם רַבִּים :
- 4 קוֹל־יְהוָה בַּכָּחַ
- קוֹל יְהוָה בַּהֲדָר :
- 5 קוֹל יְהוָה שֹׁבֵר אֲרָזִים
- וַיִּשְׁבֶּר יְהוָה אֶת־אֲרָזֵי הַלְּבָנוֹן :
- 6 וַיִּרְקִידֵם כַּמו־עֵגֶל
- לְבָנוֹן וַיִּשְׁרִיזֵם כַּמו־בְּנֵי אֲמִים :
- 7 קוֹל־יְהוָה חֹצֵב לַהֲבוֹת אֵשׁ :
- 8 קוֹל יְהוָה יַחֲלִיל מִדְּבָר
- יַחֲלִיל יְהוָה מִדְּבָר קֹדֶשׁ :
- 9 קוֹל יְהוָה יַחֲלִיל אֵילֹתַי
- וַיַּחֲשֹׁם יַעֲרֹתַי
- וַיִּבְהִיכֵם כָּלֹּא אֶמֶר כְּבוֹד :
- 10 יְהוָה לַמִּבּוֹל יֹשֵׁב
- וַיֵּשֶׁב יְהוָה מֶלֶךְ לְעוֹלָם :
- 11 יְהוָה עֹז לַעֲמֹי יִתֵּן
- יְהוָה יְבָרֶךְ אֶת־עַמּוֹ בַּשָּׁלוֹם :

LI. *The Lord our Shepherd*; Ps. 23.

מזמור לדוד

- 1 יהוה רעי לא אחסר:
 2 בנאות דשא ירביצני
 על-מי מנוחת ינהלני:
 3 נפשי ישוב
 ינחני במעגלי צדק
 למען שמו:
 4 גם כיראלך בגיא צלמות
 לא-אירא רע כיראתה עמדי
 שבטך ומשענתך תמה ינחמני:
 5 תערך לפני ושלחן נגד צררי
 דשנת בשמן ראשי כוסי רוויה:
 6 אך טוב וחסד יהי עיני כל-ימי חיי
 ושבתי בבית-יהוה לארך ימים:

LII. *The King of glory*; Ps. 24.

לדוד מזמור

- 1 ליהוה הארץ ומלואה
 תבל וישיבי בה:
 2 כיהוא על-ימים יסדה
 ועל-נהרות יכוננה:
 3 מי-יעלה בהר-יהוה
 ומי יקום במקום קדשו:
 4 נקי כפיים ובר-לבב
 אשר לא-נשא לשוא נפשו

- וְלֹא נִשְׁבַּע לְמַרְמָה; וְיִשָּׂא בִּרְכָה מֵאֵת יְהוָה
 5 וְצִדְקָה מֵאֵלֵהֶיּוּ יִשְׁעוּ; מִיֵּהוָה
 6 זֶה הַדּוֹר הָרִשִׁי
 7 מִבְּקִשֵּׁי פְנִיָּה יַעֲקֹב סֵלָה;
 7 שָׂאוּ שְׁעָרִים וְרָאשֵׁיכֶם
 וְהִנֵּשְׂאוּ פִתְחֵי עוֹלָם
 8 וַיָּבֹא מֶלֶךְ הַכְּבוֹד;
 8 מִי־זֶה מֶלֶךְ הַכְּבוֹד
 9 יְהוָה עֲזוּז וְגִבּוֹר
 יְהוָה גִּבּוֹר מִלְחָמָה;
 9 שָׂאוּ שְׁעָרִים וְרָאשֵׁיכֶם
 וְשָׂאוּ פִתְחֵי עוֹלָם
 10 וַיָּבֹא מֶלֶךְ הַכְּבוֹד;
 10 מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד
 יְהוָה צְבָאוֹת
 הוּא מֶלֶךְ הַכְּבוֹד סֵלָה;

LIII. *The book of nature and of revelation ; Ps. 19.*

- לְמַנְצַח מִזְמוֹר לְדָוִד;
 2 הַשָּׁמַיִם מִסְפָּרִים כְּבוֹד־אֱלֹ
 וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ;
 3 יוֹם לַיּוֹם יִבְיַע אָמֵר
 וְלַיְלָה לַלַּיְלָה יַחְוֶה־דַּעַת;
 4 אֵין־אָמֵר וְאֵין דְּבָרִים
 בְּלִי נִשְׁמַע קוֹלָם;
 5 בְּכָל־הָאָרֶץ וַיֵּצֵא קוֹם

- וּבְקֶצֶה תִּבְלַּ מְלִיָּהֶם
 לְשֹׁמֵשׁ שֶׁם־אֱהֵל בָּהֶם :
 6 וְהוּא פָּחַתָּן יֵצֵא מִחִפְתּוֹ
 יִשְׁיֵשׁ כְּגִבּוֹר לְרוּץ אֶרֶץ :
 7 מִקֶּצֶה הַשָּׁמַיִם ׀ מוֹצֵאוֹ
 וְתִקּוּפָתוֹ עַל־קִצּוֹתָם
 וְאֵין נִסְתָּר מִחִמָּתוֹ :
 8 תֹּוֹרַת יְהוָה תְּמִימָה מְשִׁיבַת נֶפֶשׁ
 עֲדוּת יְהוָה נֶאֱמָנָה מְחַפִּימַת פִּתִּי :
 9 פִּקּוּדֵי יְהוָה יִשְׁרִים מְשִׁמְחֵי־לֵב
 מִצּוֹת יְהוָה בָּרָה מְאִירַת עֵינָיִם :
 10 יִרְאֵת יְהוָה ׀ טְהוֹרָה עוֹמֶדֶת לְעַד
 מִשְׁפָּטֵי־יְהוָה אֱמֶת צִדְקוֹ יִחַדּוּ :
 11 הַנְּחַמְדִּים מִזֶּהָב וּמִפֶּזֶז רַב
 וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים :
 12 גַּם־עֲבֹדָה נִזְהָר בָּהֶם
 בְּשִׁמְרָם עֵקֶב רַב :
 13 שְׂגִיאוֹת מִי־יָבִין
 מִנְּסֻתָּרוֹת בְּקָנִי :
 14 גַּם מִזִּדִּים ׀ חֲשֹׁף עֲבֹדָה
 אֶל־יִמְשְׁלוּ־בִי אִזּוֹ אֵיתָם
 וְנִקִּיתִי מִפֶּשַׁע רַב :
 15 יִהְיוּ־לְרָצוֹן ׀ אֲמַר־פִּי
 וְהִגִּיוֹן לִבִּי לִפְנֶיךָ
 יְהוָה צוּרִי וְגֹאֲלִי :

LIV. *Who shall dwell with God?* Ps. 15.

מִזְמוֹר לְדָוִד

- 1 יְהוָה מִי־יִגֹּר בְּאַהֲלָהּ
 מִי־יִשְׁכֵּן בְּהֵר קֹדֶשׁ;
 2 הוֹלֵךְ תָּמִים וּפַעַל צֶדֶק
 וְדֹבֵר אֱמֶת בְּלִבּוֹ;
 3 לֹא־רָגַל וְעַל־לִשְׁנוֹ
 לֹא־עָשָׂה לִרְעֵהוּ רָעָה
 וְחִרְפָּה לֹא־נִשְׂא עַל־קִרְבּוֹ;
 4 נְבֹזָה וּבַעֲיֵנָיו נִמְאָס
 וְאֶת־יְרֵאֵי יְהוָה יִכְבֵּד
 נִשְׁבַּע לִהְרֹעַ וְלֹא יִמָּר;
 5 כִּסְפוֹ וְלֹא־נָתַן בְּנִשְׁוֹ
 וְשִׁחַד עַל־נֶקִי לֹא לָקַח
 עָשָׂה־אֱלֹה לֹא יָמוּט לְעוֹלָם;

LV. *The blessedness of the righteous, and the overthrow of the wicked;* Ps. 1.

- 1 אֲשֶׁר־יֵאֱמָר
 אֲשֶׁר וְלֹא הִלֵּךְ בְּעֲצַת רָשָׁעִים
 וּבְדֶרֶךְ חַטָּאוֹם לֹא עָמַד
 וּבִמְשֹׁב לֵצִים לֹא יָשָׁב;
 2 כִּי וְאִם בְּתוֹרַת יְהוָה חִפְצוֹ
 וּבְתוֹרָתוֹ יִהְיֶה יוֹמָם וּלְיָלָה;
 3 וְהָיָה כַּעַץ שְׁתוּל עַל־פְּלִטֵּי־מָיִם
 אֲשֶׁר פָּרִיו וְיִתֵּן בְּעֵתוֹ

- וְעָלָהּ לֹא־יָבוֹל
 וְכָל אֲשֶׁר־יַעֲשֶׂה יִצְלִיחַ;
 לֹא־כֵן הָרָשָׁעִים 4
 כִּי אִם־כַּמָּץ אֲשֶׁר־תִּדְפְּנוּ רוּחַ;
 עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט 5
 וְחַטָּאִים בְּעֵדַת צְדִיקִים;
 כִּי־יִוָּדַע יְהוָה דְּרֹךְ צְדִיקִים 6
 וְדְרֹךְ רָשָׁעִים תֵּאֱבֹד;

LVI. *Longing after God*; Ps. 84.

לְמַנְצָח עַל־הַגִּתִּית לְבִגְד־קָרָה מִזְמוֹר;

- מִה־יִּדְיָדוֹת מִשְׁכְּנוֹתֶיךָ יְהוָה צְבָאוֹת;
 נִכְסְפָה וְגַם־כָּלְתָּהּ נַפְשִׁי לַחֲצָרוֹת יְהוָה 3
 לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל־אֵל חַי;
 גַּם־צָפוֹר וּמִצָּאָה בֵּית 4
 וְדָרוֹר וְקֹץ לֵהּ
 אֲשֶׁר־שָׁתָה אֶפְרָחִיהָ
 אֶת־מִזְבְּחוֹתֶיךָ יְהוָה צְבָאוֹת
 מִלְכִּי וְאֵלֶּיךָ;
 אֲשֶׁר־יֹושְבֵי בֵיתֶךָ 5
 עוֹד יִהְלֹךְ סֵלָה;
 אֲשֶׁר־אָדָם עוֹזֵלוֹ בֶּךָ 6
 מִסְּלוֹת בְּלִבָּבָם;
 עֲבִרִי וּבַעַמְּךָ הַבְּכָא מַעֲיִן וְשִׁיתוּהוּ 7
 גַּם־בְּרָכוֹת יַעֲטֶה מוֹרָה;
 יִלְכּוּ מִחֵיל אֶל־חֵיל 8

- וְרָאָה אֱלֹהִים בְּצִיּוֹן :
 9 יְהוָה אֱלֹהִים צְבָאוֹת שְׁמֶעָה תִּפְלְתִּי
 הָאֲזִינָה אֱלֹהֵי יַעֲקֹב סִלָּה :
 10 מִגִּנְנוֹ רָאָה אֱלֹהִים
 וַהֲבִט פָּנָיו מִשִּׁיחָה :
 11 כִּי טוֹב־יוֹם בָּחַצְרִיהָ מֵאֶלֶף
 בָּחַרְתִּי הִסְתוּפָה בְּבֵית אֱלֹהֵי
 מִדּוֹר בְּאֶהְלֵי־רָשָׁע :
 12 כִּי שֶׁמֶשׁ וַיִּמָּגֵן יְהוָה אֱלֹהִים
 חַן וְכָבוֹד יִתֵּן יְהוָה
 לֹא יִמְנַע־טוֹב לַהֲלָכִים בְּתַמִּים :
 13 יְהוָה צְבָאוֹת
 אֲשֶׁר־יֵאָדָם בְּטַח בָּהּ :

LVII. Shortness and vanity of human life; Ps. 90.

- תִּפְלָה לַמֶּשֶׁה אִישׁ־הָאֱלֹהִים
 1 אֲדָנִי מַעֲוֹן אַתָּה הָיִיתָ לָנוּ
 בְּרַח וְדָר :
 2 בְּטָרֶם וְהָרִים יִלְדוּ
 וַתַּחֲוִלֵּל אֶרֶץ וַתִּבֶּל
 וּמַעוֹלָם עַד־עוֹלָם אַתָּה אֵל :
 3 תָּשָׁב אֲנוֹשׁ עַד־דִּפְאָ
 וְהִתְאַמֵּר שׁוֹבֵב בְּנִי־אָדָם :
 4 כִּי אֶלֶף שָׁנִים בְּעֵינֶיהָ כַּיּוֹם
 אַתְּמוֹל כִּי יַעֲבֹר
 וַאֲשֶׁמֹּרֶה בַּלִּילָה :

- 5 זָרְמָתָם שָׁנָה יִהְיֶה
בְּבֹקֶר כְּחֹצִיר יִחְלֹף׃
- 6 בְּבֹקֶר יֵצֵץ וְיִחְלֹף
לְעֶרֶב יִמּוֹלֵל וַיִּבֶשׁ׃
- 7 כִּי־כִלְינוּ בְּאִפְּךָ
וּבְחִמָּתְךָ נִבְהֵלְנוּ׃
- 8 שֵׁת עֲזַבְתִּינוּ לַנִּגְדָּה
עֲלִמְנוּ לְמֵאוֹר פָּנֶיךָ׃
- 9 כִּי כָל־יָמֵינוּ פָּנוּ בְּעִבְרָתְךָ
כִּלְינוּ שְׁנֵינוּ כְּמוֹ־הֶגְה׃
- 10 יָמֵי־שְׁנוֹתֵינוּ ׀ בָּהֶם שְׁבַעִים שָׁנָה
וְאִם בְּגִבּוֹרֶת ׀ שְׁמוֹנִים שָׁנָה
וְרַהֲבָם עָמַל וְאוֹן
כִּי־גָז חַיִּשׁ וְנִעְפָּה׃
- 11 מִי־יֹדַע עֲזֹ אִפְּךָ
וְכִירָאתְךָ עִבְרָתְךָ׃
- 12 לְמִנּוֹת יָמֵינוּ כֵּן הוֹדַע
וְנָבִיא לִבִּב חֲכָמָה׃
- 13 שׁוּבָה יְהוָה עַד־מִתִּי
וְהַנִּחָם עַל־עֲבֹדֶיךָ׃
- 14 שְׁבַעֲנוּ בְּבֹקֶר חֲסִדָּה
וְנִרְנְנָה וְנִשְׁמָחָה בְּכָל־יָמֵינוּ׃
- 15 שְׁמִיחָנוּ כִּי־מֹת עֲנִיתָנוּ
שְׁנוֹת רָאִינוּ רָעָה׃
- 16 יִרְאֶה אֶל־עֲבֹדֶיךָ פַּעֲלֶיךָ

וְהִדְרֶה עַל־בְּנֵיהֶם ;
 17 וַיְהִי ׀ נָעַם יְהוָה אֶל־הֵינוּ עֲלֵינוּ
 וּמַעֲשֵׂה יְדֵינוּ כֹּנֵנָה עֲלֵינוּ
 וּמַעֲשֵׂה יְדֵינוּ כֹּנֵנָהוּ ;

LVIII. *The evils of intemperance ; Prov. 23 : 29—35.*

29 לְמִי אֹי לְמִי אֲבֹי לְמִי מְדוֹנִים ׀
 לְמִי־שִׁיחַ לְמִי פִצְעִים חָנָם
 לְמִי חִכְלָלוֹת עֵינָיִם ;
 30 לְמֵאֲחֵרִים עַל־הֵיוֹן
 לְבָאִים לַחֲקוֹר מִמֶּסֶה ;
 31 אַל־תֵּרָא יוֹן כִּי יִתְאַדָּם
 כִּי־יִתֵּן בַּכּוֹס עֵינוּ
 יִתְהַלֵּךְ בְּמִישְׁרִים ;
 32 אַחֲרִיתוֹ כְּנַחֲשׁ יִשָּׁךְ
 וְכַצִּפְעֲנִי יִפְרֹשׁ ;
 33 עֵינֶיהָ וְרָאוּ זָרוֹת
 וְלִבָּהּ יִדְבֹּר תְּהַפְכוֹת ;
 34 וְהָיִיתָ כְּשֹׁכֵב בְּלִבָּיִם
 וְכִשְׁכֹּב בְּרֹאשׁ חֶבֶל ;
 35 הַכּוֹנֵי בַל־חֲלִיתִי
 הַלְמוֹנֵי בַל־יִדְעֵתִי
 מִתִּי אֶקִּיץ
 אֹסִיף אֲבַקֶּשְׁנוּ עוֹד ;

LIX. *Divine admonition in the visions of the night ;*

Job 4: 12—21.

- 12 וְאֵלֵי דְבַר יִגְנֹב
וְהִתְקַח אֶזְרִי שִׁמְעִי מִנְהוּ ;
- 13 בְּשֹׁעֲפִים מַחְזִיוֹנוֹת לַיְלָה
בְּנִפְל תִּרְדָּמָה עַל־אֲנָשִׁים ;
- 14 פָּחַד קָרָאֲנִי וּרְעָדָה
וְרָב עֲצֻמוֹתַי הִפְקִידָה ;
- 15 וְרוּחַ עַל־פָּנַי יִחַלֵּף
הִסְמֵר שְׁעֵרֶת בְּשָׁרִי ;
- 16 יַעֲמֵד ׀ וְלֹא־אֲכִיר מִרְאֵהוּ
תִּמְוֶנָה לִנְגֹד עֵינַי
דִּמְמָה וְקוֹל אֲשָׁמַע ;
- 17 הָאֲנוּשׁ מֵאֲלוֹהֵי יִצְחָק
אִם־מַעֲשֵׂהוּ וְטֹהַר גִּבּוֹר ;
- 18 הֵן בַּעֲבָדָיו לֹא יֵאֱמִין
וּבִמְלֹאכָיו יִשְׁיִם תִּהְלֶה ;
- 19 אֵף שִׁכְנֵי בֵּית־חֹמֶר
אֲשֶׁר בַּעֲפָר יִסּוּדֵם
יִדְכָּאוּם לִפְנֵי־עֵשׂ ;
- 20 מִבֶּקֶר לַעֲרֹב יִפְתּוּ
מִבְּלֵי מִשִּׁים לִנְצָחַ וְאֶבְדּוּ ;
- 21 הֲלֹא־נִסֶּע יִתְרָם בָּם
יָמוּתוּ וְלֹא בַחֲכָמָה ;

SELECTION FROM THE PARABLES OF THE OLD TESTAMENT.

LX. Parable addressed by Nathan to David ;

2 Sam. 12 : 1—7.

1 שְׁנֵי אַנְשִׁים הָיוּ בְּעִיר אַחַת אֶחָד עֹשֶׂיר וְאֶחָד רֹאשׁ ;
 2 3 לְעֹשֶׂיר הָיָה צֹאן וּבָקָר הָרֹבֶה מְאֹד ; וְלָרֹשׁ אֵין-כָּל
 כִּי אִם-כֶּבֶשׂה אַחַת קִטְנָה אֲשֶׁר קָנָה וַיַּחֲלֶה וַתִּגְדֹּל
 עִמּוֹ וְעַם-בָּנָיו יַחְדָּו מִפֶּתֹחַ תְּאֵלֶל וּמִכֶּסֶּס תִּשְׁתָּה
 4 וּבַחֲיוֹנָהּ תִּשְׁכַּב וַתַּהֲיֶי-לוֹ כֶּבֶת ; וַיָּבֹא הַלֵּךְ לְאִישׁ
 הָעֹשֶׂיר וַיַּחְמֵל לִקְחַת מִצֹּאֲנוֹ וּמִבָּקָרוֹ לַעֲשׂוֹת לָאִרְחָה
 הָבָא לוֹ וַיִּקַּח אֶת-כֶּבֶשֶׁת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂה לְאִישׁ
 5 הָבָא אֵלָיו ; וַיַּחֲרֶא-אֵף דָּוִד בְּאִישׁ מֵאֹד וַיֹּאמֶר אֶל-
 6 נָתָן חִי-יְהוָה כִּי בֶן-מָוֶת הָאִישׁ הָעֹשֶׂה זֹאת ; וְאֶת-
 הַכֶּבֶשֶׁת וְשִׁלְמִים אַרְבַּעַתַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר
 7 הַזֶּה וְעַל אֲשֶׁר לֹא-חָמַל ; וַיֹּאמֶר נָתָן אֶל-דָּוִד אֵתָהּ
 הָאִישׁ ;

LXI. Parable of Jotham ; Judg. 9 : 6—20.

6 וַיֹּאסֶפּוּ כָל-בְּעָלֵי שָׂכָם וְכָל-בֵּית מִלּוּא וַיִּלְכְּדוּ וַיַּמְלִיכוּ
 אֶת-אַבִּימֶלֶךְ לְמֶלֶךְ עִם-אֱלֹון מִצֵּב אֲשֶׁר בְּשָׂכָם ;
 7 וַיַּגִּידוּ לַיהוָה וַיִּלְכֶּךְ וַיַּעֲמֵד בְּרֹאשׁ הָר-גֵּרָזִים וַיִּשָּׂא
 קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמְעוּ אֵלַי בְּעָלֵי שָׂכָם
 8 וַיִּשְׁמַע אֱלֹיכֶם אֱלֹהִים ; הֲלוֹךְ הֵלַכְוּ הַעֲצִים לְמִשְׁחָה
 9 עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזֵּית מְלוּכָה עָלֵינוּ ; וַיֹּאמֶר
 לָהֶם הַזֵּית הַיָּחִיד לִתִּי אֶת-דֹּשְׁנִי אֲשֶׁר-בִּי וְכִבְדּוֹ

* מלכה ק'

10 אֱלֹהִים וְאֲנָשִׁים וְהִלַּכְתִּי לְנוֹעַ עַל־הָעֵצִים; וַיֹּאמְרוּ
 11 הָעֵצִים לְהָאֵלָהּ לְכִי־אֵת מַלְכִּי עִלֵּינוּ; וַתֹּאמֶר לָהֶם
 הָאֵלָהּ הִחַדְלָתִי אֶת־מַתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה
 12 וְהִלַּכְתִּי לְנוֹעַ עַל־הָעֵצִים; וַיֹּאמְרוּ הָעֵצִים לְגִפֶּן
 13 לְכִי־אֵת מַלְכִּי עִלֵּינוּ; וַתֹּאמֶר לָהֶם הִגֵּפֶן הִחַדְלָתִי
 אֶת־תִּירוֹשִׁי הַמִּשְׁמַח אֱלֹהִים וְאֲנָשִׁים וְהִלַּכְתִּי לְנוֹעַ
 14 עַל־הָעֵצִים; וַיֹּאמְרוּ כָל־הָעֵצִים אֶל־הָאֵטָד לֵךְ אִתָּהּ
 15 מֶלֶךְ־עִלֵּינוּ; וַיֹּאמֶר הָאֵטָד אֶל־הָעֵצִים אִם בְּאֵמֶת
 אַתֶּם מְשֻׁחִים אִתִּי לְמֶלֶךְ עֲלֵיכֶם בְּאוֹ חֲסוּ בְצַלִּי
 וְאִם־אֵין תֵּצֵא אֲשׁ מִן־הָאֵטָד וְתֹאכַל אֶת־אַרְצִי
 הַלְבָנוֹן;

מלכה ק

LXII. Parable of the vineyard; Is. 5: 1—7.

1 אֲשִׁירָה נָא לְיָדַי שִׁירַת דָּוִד לְכַרְמִי
 כָּרִם הָיָה לְיָדַי בְּקָרֶן בּוֹ־שֶׁמֶן;
 2 וַיַּעֲזָקֶהּ וַיִּסְקָלֶהּ וַיַּטְעֶהּ שִׁרְק
 וַיִּבֶן מִגֶּדֶל בְּתוֹכָהּ וְגַם־יָקַב חֲצֹב בּוֹ
 וַיִּקַּן לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים;
 3 וַעֲתָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה
 שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי;
 4 מִה־לַּעֲשׂוֹת עוֹל לְכַרְמִי וְלֹא עָשִׂיתִי בּוֹ
 מִדּוֹעַ קוֹנִיתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים;
 5 וַעֲתָה אוֹדִיעָה־נָא אֶתְכֶם
 אֵת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי
 הֵסֵר מְשׁוֹכָתוֹ וְהָיָה לְבָעַר

- פֶּרֶץ גִּדְּרוּ וְהָיָה לְמִרְמָס׃
 6 וַאֲשִׁיתָהּ בַּתָּהּ לֹא יִזְמַר וְלֹא יַעֲדָר
 וְעָלָה שָׁמִיר וְשִׁית
 וְעַל הָעֵבִים אֲצִוְהָ מִהַמִּטִּיר עָלָיו מָטָר׃
 7 כִּי כָרֶם יִהְיֶה צִבְאוֹת בֵּית יִשְׂרָאֵל
 וְאִישׁ יְהוּדָה נָטַע שְׁעִשׂוּעִיו
 וַיִּקְנוּ לְמִשְׁפָּט וְהִנֵּה מִשְׁפַּחַת
 לְצִדְקָה וְהִנֵּה צִעֲקָה׃

LXIII. Parable of the vine ; Ps. 80 : 9—20.

- 9 גִּפֶּן מִמִּצְרַיִם הִסִּיעַ
 חֲגֹרֶשׁ גּוֹיִם וְהִטְעִיָה׃
 10 פָּנִיתָ לְפָנֶיהָ
 וְהִשְׁרֵשׁ שָׁרְשֶׁיהָ
 וְהִמְלֵא-אָרֶץ׃
 11 כִּסּוּ הָרִים צִלָּהּ
 וְעֲנַפֶּיהָ אֲרִזֵּי-אֵל׃
 12 תִּשְׁלַח קִצְיֶיהָ עַד-רִיִם
 וְאֶל-נָהָר יוֹנְקוּתֶיהָ׃
 13 כִּמְהָ פָרְצָה גִּדְּרֶיהָ
 וְאֲרוּהָ כָל-עֲבָרֵי דָרֶךְ׃
 14 יִכְרֹס מִנֶּה חֲזִיר מִיַּעַר
 וְזִיז שָׁדֵי יִרְעָנָה׃
 15 אֱלֹהִים צִבְאוֹת שׁוּב נָא
 הִבֵּט מִשָּׁמַיִם וּרְאֵה

וּפְקֹד גִּפְּן זֹאת:

16 וְכִנָּה אֲשֶׁר-נִטְעָה יְמִינָהּ

וְעַל-בֶּן אֲמִצָּתָהּ לָהּ:

17 שָׂרְפָה בְּאֵשׁ כְּסוּחָהּ

מִגֵּעֶרֶת פָּנֶיהָ יֹאבְדוּ:

18 תִּהְיֶה יָדָהּ עַל-אִישׁ יְמִינָהּ

עַל-בֶּן-אָדָם אֲמִצָּת לָהּ:

19 וְלֹא-נָסוּג מִמֶּנָּהּ

תַּחֲיִינוּ וּבִשְׁמֶנָהּ נִקְרָא:

20 יִהְיֶה אֶל-הַיָּם צְבָאוֹת הַשִּׁיבֲנוּ

הָאָר פָּנֶיהָ וְנוֹשְׁעָה:

PART I.

NOTES.

THE object proposed by the following selections of Hebrew words in Part I., is, to furnish the student with examples, in order to aid him in the practice of declining, both *vivâ voce* and by writing out, the various forms of words as made by conjugation, declension, etc. If learner and teacher will have the patience to go through with all these, in regular course, they may be assured that a more radical knowledge of grammatical forms will be obtained, in this way, than can be done by reading over the Hebrew grammar and simply committing it to memory, for almost any limited period of time which can be named.

It is not intended, however, that *Praxis* in this way should, at the outset, be the *sole* and *exclusive* occupation of the student, for any considerable length of time. A few lessons, devoted entirely to it, will impart a facility of pursuing it, which will make it afterwards more of a pleasure than of a toil. After such lessons, the student can begin with the study of Part II., and proceed on regularly. In the mean time, however, as soon as he begins to make some progress in Part II., one paradigm at least, under some one of Nos. I—XXXVII. Part I., should be either written out, or recited *vivâ voce*, as often as he recites a lesson in Part II. It is best, by all means, to *write out* Paradigms, at least one half of the time employed in the exercises on Part I. It will be useful, for the other half, to recite them *vivâ voce*. This will accomplish two objects at the same time; it will impart a facility in Hebrew *chirography*, (which is altogether desirable); and it will train the mind of the student to habits of nice grammatical and orthographi-

cal accuracy, which cannot be acquired equally well in any other way. But the student need not write out *all* his paradigms fully. Of some, he may make *skeletons*; writing out only the 3d persons singular and plural of the Praeter and Future, with the Inf., Imp., and Participles. But let him also write out many paradigms *fully*. And where there is a class, and the instructor attends to them all at the same time, the correction of one exemplar, which exhibits a *written* paradigm, (if the correction be made *vivâ voce* and in presence of the class), will of course serve for the paradigms of all the class; as they can be required each one to correct his own paradigm, while in the lecture room, agreeably to the directions of the instructor.

I would earnestly recommend to all teachers and learners, who make use of this Chrestomathy, to pursue the method here pointed out. Experience has long since taught me, that *seemingly* rapid advances, at the commencement of Hebrew study, are not to be regarded as being of course *real* advances. He will ultimately make the most rapid and sure progress, who carefully, deliberately, and with great pains-taking as to grammatical principles, lays a foundation broad and deep, on which he may erect a superstructure at his will. I venture to pledge myself, that if the method above recommended be followed, neither learner nor teacher will ever see cause to regret it; nay, that both will become fully persuaded of its usefulness and importance.

The examples in No. I. are chosen, with much pains-taking, from roots which have neither Gutturals, nor Quiescents, nor Aspirates in them, in order that the student may have as little difficulty as possible to encounter, in the first stages of his praxis. A few of the examples have a final *Resh*; but such a *Resh* usually makes no irregularity, excepting that the Future (and its cognates) of such verbs not unfrequently has a *Pattahh* final. But in the examples here selected, this is not the case; and all, therefore, which are ranged under *a.*, may be declined, in respect to their vowels, after the model of קָטַל.

Those under *b.* are declined after the manner of קָטַב in Par. I. of the regular verbs. There are but very few verbs of this kind.

In No. II., the examples under *a.* resemble שָׁפַל, שָׁפַל, שָׁפַל in Par. II. of the regular verbs. The student must resort to the Lexicon, in order to determine the forms of the respective Futures, etc. The verb שָׁפַל properly belongs to verbs שְׁ Guttural; but it was necessary to employ it here, in order to exhibit the peculiar forms of the 2d person plural in the Praeter of Kal.

The examples under *b.* comprehend nearly all the verbs *final Hholem*, that have three radicals in Kal Praeter. Of the last four of them, no Infinitive Future or Imperative occurs.

No. III. exhibits verbs whose *first* radical is an Aspirate. In writing out the Paradigms, the student must recur to the principles respecting *Daghes lene*, in §§ 79—82. E. g. אָמַל, (אָ not אַ) 79. 1,* the same principle applying to a *single* word, which applies to the beginning of a chapter or verse; Fut. אֶמַל, 80. (where instead of the words “*simple syllable*,” should have been printed, *vowel*; see the correction in the Addenda p. 235 of the Grammar.) In future references to this 80th section, this correction will be taken as understood. Imp. אִמַל etc. Niphal אֶמַל, by the principle in 80. Fut. אֶמַל, 78, Note 2. Piel Fut. אֶמַל, 80. Pual Fut. אֶמַל, 80. Hiphil אֶמַל, 80. Hophal אֶמַל, 80. Hithp. אֶמַל, 79. 2; and so of all the other examples in this species of verbs.

No. IV. exhibits verbs with an Aspirate for the middle radical. Kal Inf. זָכַר, 80. Fut. יִזְכֹּר, 79. 2 and 81. 2, Note 2. Imp. זָכַר, 80. Part. זָכַר, 80. Niph. יִזְכֹּר, 79. 2. Fut. יִזְכֹּר, 80. Piel זָכַר, 71. also 78, Note 2. Pual זָכַר, ib. Hiph. יִזְכֹּר, 79. 2. Hoph. יִזְכֹּר, ib. Hith. יִזְכֹּר, 71. also 78, Note 2.

No. V. exhibits verbs with an Aspirate for their *final* radical. Kal Inf. const. לָמַד, Fut. יִלְמַד, Imp. לָמַד, Part. לוֹמַד, Niph. יִלְמַד, Piel לָמַד, Pual לָמַד, Hiph. יִלְמַד, Hoph. יִלְמַד, Hith. יִלְמַד, all according to the principle in § 80, as corrected above. Also Imp. Fem. לִמְדִי *līm-dhī* (not לִמְדִי *līm-dī*), 81. 1. Plur. לִמְדוּ, ibid. The same is the case in the Imp. of Nos. VII. VIII. IX

* In all references, the first number refers to *section* (§) in my Hebrew Grammar; the subjoined numbers or letters, to subdivisions in the same

which follow; e. g. Imp. כָּפַד, כִּפְדִּי; פָּקַד, פִּקְדִּי; כָּחַב, כִּחְבִּי, etc.; comp. 81. 1. 2, and Notes. The same principle applies, of course, to all cases of the like nature.

No. VI. exhibits verbs with two Aspirates for the two first radicals. Kal כָּבַשׁ, 79. 1. and 80.* Fut. יִכְבֹּשׁ, 80. and 81, Note 2; also 79. 2. Part. כּוֹבֵשׁ, 79. 1; also 80. Niph. נִכְבַּשׁ, 80; also 79. 2, comp. 81, Note 2. Fut. יִכְבֹּשׁ, *yik-kā-bhēsh*, 71. and 78, Note 2; also 80. Piel כִּבֵּשׁ, 79. 1; also 71. Pual כִּבְּשׁ, *ibid.* Hiph. הִכְבִּישׁ, 80; also 79. 2. Hoph. הִכְבֵּשׁ, *ibid.* Hith. הִתְכַּבֵּשׁ, 79. 2; also 71. and 78, Note 2.

No. VII. exhibits verbs, with two Aspirates for the two final letters. Kal. Praet. לָכַד, 80. Future יִלְכֹּד, 79. 2; also 80. Niph. נִלְכַּד, *ibid.* Fut. יִלְכֹּד, 80. Piel לִכַּד, Pual לִכְּד, 71; also 80. Hiph. הִלְכִיד, 79. 2; also 80. Hoph. הִלְכֵד, 79. 2; also 80. Hiph. הִתְלַכֵד, 71; also 80.

No. VIII. exhibits verbs, with Aspirates for the first and third radicals. Kal Praet. כָּזַב, 79. 1; also 80. Fut. יִכְזֹב, 80. Part. כּוֹזֵב, 79. 1; also 80. Niph. נִכְזַב, 80. Fut. יִכְזֹב, 71; also 80. Piel כִּזַּב, 79. 1; also 80. Pual כִּזְּב, *ibid.* Hiph. הִכְזִיב, 80. Hoph. הִכְזֵב, *ibid.* Hiph. הִתְכַּזֵּב, 79. 2; also 80.

No. IX. exhibits verbs, with Aspirates for *all* their radicals. There are very few of these, in the Hebrew language. Kal Praet. כָּתַב, 79. 1; also 80. Fut. יִכְתֹּב, 80; also 79. 2; also 80. Niph. נִכְתַּב, 80; also 79. 2; also 80. Fut. Niph. יִכְתֹּב, 71; also 80. Piel כִּתַּב and Pual כִּתְּב, 79. 1; also 71; also 80. Hiph. הִכְתִּיב, 80; also 79. 2; also 80. Hoph. הִכְתֵּב, *ibid.* Hith. הִתְכַּתֵּב, 80. 79. 2; also 71; also 80.

Remark. If the student will diligently and faithfully pursue the writing off of the various paradigms with *Aspirates*, he will, in this way, speedily acquire a familiar knowledge, not only of the usual forms of regular verbs in general, but of all the *minutiae* which pertain to the mode of writing them, when they contain Aspirates, in all their different conjugations, moods, and tenses.

* In accumulated references like this case and others which follow, the design is, that they should answer to the various cases in which Daghes lene is admitted or excluded, as they successively follow each other in each word.

Nos. X. XI. XII. exhibit verbs ע' Guttural, ש' Guttural, and ז' Guttural. The diversities of the Future, Imperfect, etc. are to be sought for in the Lexicon. The exercises in these are very important, in respect to the attainment of a proper knowledge of the manner in which the composite Shevas are employed in the Hebrew; and also of a knowledge of the manner in which the Gutturals affect the vowels, employed in connexion with them.

No. XIII. exhibits examples of verbs with *Resh*; viz. (a) Verbs פ'ר. (b) Verbs ע'ר. (c) Verbs ז'ר. In these it will be useful for the learner to exercise himself, so as to acquire, by experience, an accurate knowledge of the various departures from regular analogy, which these species of verbs exhibit.

No. XIV. exhibits verbs נפ, whose נ is treated as a *Guttural*. The principles by which these are regulated, are to be sought for in § 224 seq., which treat of verbs Pe Guttural. נפ (marked with*) has two forms; for which consult the Lexicon.

No. XV. exhibits verbs פ'נ, with a quiescent נ. Those with (*) have two forms; see Lex. Those with final ה, may be omitted until after the exercises in verbs ז'ה.

No. XVI. exhibits, (a) Verbs of the first class פ'י, with Fut. *Tseri* in both syllables. Actual instances of the Fut. do not occur in all the examples, but they are ranged according to probability; § 244. a. (b) Verbs with final *Pattahh* and penult *Hhireq* long; § 244. b. It should be added, that the penult syllable, rather than the ultimate, distinguishes these two species of verbs; e. g. ירע, ירר belong to the class a, because they have *Tseri* in the penult, and take *Pattahh* final only because of a Guttural or Resh, § 113. But in the class b, the penult vowel is *Hhireq*; and besides this, the Imp., Inf. and Fut. usually retain the first radical, viz. the *Yodh*.

No. XVII. exhibits all the verbs of the second class פ'י. Of these, *יטר belongs, in Kal, to class 3d; it is only in Hiphil, that its characteristics are developed. It should be noted, too, that יצר and יצר, produced as examples in § 249 of the Grammar, are not reckoned in the list contained in § 248. Note. This is because יצר, in one form and meaning of it, belongs to verbs of

Class I. It is only when it has the sense of *ingere*, that it belongs to Class II. As to יָקַץ , it has no Hiphil, and consequently there is no certain means by which we can characterise it; but the corresponding Arabic verb, viz. يَغْط , belongs to the genuine class of פִּי , in that language.

No. XVIII. exhibits all the verbs of Class III., whether they belong wholly or partly to this species. Further examination of this class of verbs makes me more inclined to assign them, in general, to roots פִּי , as Simonis and Eichhorn have done. But these lexicographers are not consistent throughout with themselves. For example, they call the Daghes in the Inf. of יָסַד , (in לִיסֵד 2 Chron. 31: 7), *Dag. affectuosum* (!); and the Fut. of יָצַר , viz. יִצֹר etc., they say, is *borrowed* from נָצַר ; to which, however, they assign no meaning kindred with that of יָצַר . So also, יִשְׁרָקָה (1 Sam. 6: 12) is said to *borrow* its form from נָשַׁר ; all of which does not stand well together.

As to the form יָנַח , it may be referred to the root נָחַח , Hiph. הִנְחִיחַ , formed according to § 261, in a manner resembling that of the Chaldee. But the student had better follow the Lexicons in his praxis; I mean such Lexicons as conform to the arrangement of Gesenius, which differs from that of Simonis.

No. XIX. exhibits verbs פִּי , whose different Futures, Imperatives, Infinitives, etc. must be sought for in the Lexicon.

Nos. XX. XXI. exhibit verbs עָל and עָר , many of which also present more or less variations from the Paradigms; all of which should be noticed in the exercises upon them.

In No. XXI., *a.* exhibits such verbs as have י quiescent; *b.* such as have a regular moveable י , and are to be regularly declined; *c.* verbs Ayin Yodh, which exhibit peculiar forms in Kal only.

No. XXII. presents verbs לָא , with various combinations of Aspirates, Gutturals, etc.; to which due attention should be paid.

No. XXIII. consists of verbs לָה , in most of their varieties. The student should practise writing off and declining those which have Gutturals, Resh, etc. in them, as well as the others. The Lexicon will give him the various forms in the different conjugations.

No. XXIV. contains verbs הָלַךְ, the peculiarities of which are designated in § 293.

Note. For verbs *doubly anomalous*, see Grammar § 294 seq., which exhibits nearly all the cases that occur.

NOUNS MASCULINE.

No. XXV. nouns of Dec. I., with immutable vowels. The word מַלְאָכִים belongs here, only in its singular number. No. XXVI. nouns of Dec. II., with only the final vowel mutable. No. XXVII. nouns of Dec. III., with only the penult vowel mutable.

No. XXVIII. nouns of Dec. IV., with the ultimate and penult vowels mutable. The few which have a Segholate form in the *construct state*, may be discovered by consulting the Lexicon; see § 355. 5.

No. XXIX. nouns of Dec. V., with ultimate and penult vowels mutable, but in a peculiar way, so far as it respects the *construct state*; § 358. 3.

No. XXX. exhibits nouns of Dec. VI., which has a large variety of forms. The divisions, 1. 2. 3. etc. explain themselves. The student should in a particular manner bestow his attention on this declension, both on account of its frequency in the language, and the difficulties which attend it.

No. XXXI. nouns of Dec. VII., all of which seem to be mere *participials*, having the form of the Part. present in Kal, and almost exclusively an *active* sense.

No. XXXII. exhibits nouns of Dec. VIII., which are not very numerous in the language. In making out the various forms, the student will be careful to note, that for the *vowel-changes* he must consult the other declensions, according to the nature of the vowels in the words belonging to this. It is the *reduplication* of the last letter of the ground-form, in case of accession, and *this only*, which characterises Dec. VIII.

It should be noted also, that strictly speaking, שָׁר and לָרַח, in the Paradigm of Dec. VIII. (Gramm. p. 228), do not belong to Dec. VIII., because the final letter is not actually doubled, when these words receive accession. So far as the mere *mode of de-*

clension is concerned, these words belong to Dec. I.; but in respect to the real implied *nature* of them, they rank with words in Dec. VIII.

No. XXXIII. nouns of Dec. IX. These are quite uniform in their changes, and are but a small class in respect to number.

NOUNS FEMININE.

Nos. XXXIV—XXXVII. exhibit the various classes of feminine nouns. The anomalous *plurals* of Dec. XIII. will require particular attention. The Lexicons afford the necessary aid for making out the various forms of them.

PART II.

NOTES AND EXPLANATIONS.

IN the Preface to my Hebrew Grammar, p. vii., I have given general directions for the *first* reading or study of the same, recommending that the parts included in *brackets* should be omitted, and that when the student has advanced as far as *the declension of nouns*, he should begin to read and parse in the Chrestomathy. In addition to what is there generally said, I would now add, that the various accounts of all the *irregular* verbs may be lightly passed over, in the *first* reading of the Grammar; for the object of this reading is rather to shew the student where he can find what he needs, than to make him acquainted with the *details* of the various forms, etc. of the language. When the student, therefore, has advanced to § 332 in the Grammar, and made a beginning in his exercises on Part I. No. I. of this Chrestomathy, as directed in p. 57 above, he should then commence his exercises in Part. II. of this work, taking only a few words for the first lessons; and at the same time, he should continue his grammatical recitations regularly, and also his exercise on Part I. as mentioned above, adapting them, as to length, to the time which he has to spare for them. He must be cautioned here, against yet making the Chrestomathy a *principal* study, and the Grammar and Praxis only a *subordinate* one; for the main object of the Chrestomathy is, to introduce him to a thorough knowledge of the Grammar and Praxis.

In going forward with the Grammar beyond § 332, the student may confine himself, for the *first* reading, principally to what is printed in *large* type. When he has advanced to the Syntax, let him stop there, and commence again with his Grammar, reading

carefully, but not committing to memory, what is included in brackets; and after the brackets are omitted, (i. e. from § 332 onwards), reading in like manner what is printed in small type. During this *second* reading of the Grammar, let him commit to memory and recite regularly, the Paradigms of verbs and nouns, as they respectively occur. This will greatly facilitate learning to parse and construe, in the Chrestomathy; while on the other hand, the exercises here will much facilitate, and render more interesting, his exercises in the Grammar and Praxis in Part I. above.

The teacher should take special care, all along, that the lessons in the Chrestomathy be so apportioned as merely to promote and accelerate the acquisition of the Grammar, and not to interfere at all with real and solid progress in it. Students are usually very desirous to push on, in obtaining a knowledge of the manner merely of translating Hebrew words, and seem to be satisfied that they are making rapid progress in the language, when they can translate a considerable portion at a lesson. But this is a mistake; and often it is one, which leads on so as utterly to defeat, in the sequel, all accurate study and knowledge of the Hebrew at a future period. Students will usually go on as they have begun to proceed; and it is harder to turn about, and break up old habits of loose and inaccurate study, than it is to form a correct habit at the outset.

It is for this reason, that I have chosen, so far as I am able by means of the notes which follow, to conduct the student in the way of thorough analysis, from the very beginning. I have tried both ways of studying a language, on myself and on my pupils; and I am most fully persuaded, that for *adults*, it is best to enter radically into analysis, from the very outset. It may be different with *children*; but in the business of this Chrestomathy, children are not concerned.

I have endeavoured to leave nothing unexplained in the Notes, which the student may know, and ought to know, in the *initial* stages of his study. All my readers have before them, in these Notes, what I should give them if I were personally present as their instructor. By proceeding in this way, they will go *slowly*,

indeed, at first, but *surely*. In a little time, principles will begin to appear plain and familiar. Apparent irregularities in the forms of words will diminish apace, by a constant reference to those parts of the Grammar which explain them; and these once mastered, the progress will be much more rapid in Hebrew, than either in Latin or Greek; for the former language is far more simple than either of the latter.

In going the *second* time over the Grammar, the student should proceed on through the Syntax. On completing this, let the study of the whole Grammar be immediately recommenced, with more particularity than before; and so a fourth, a fifth, and (at least) a sixth time. The regular recitation, at every Lecture, of some portion of the Grammar, should not be intermitted at all, for the first *six* months of study.

In regard to the *Accents*, I have introduced but few of them into this second part. I did not wish to embarrass the student with too many of them, at first. I have used only such as serve for the larger *pause-accents*; or such as mark a *penult* tone-syllable. The latter I have employed, principally for the sake of directing the student where to lay the stress of voice, in reading the Hebrew words. Those which are not marked with any accents, have the tone on the *ultimate* syllable, according to the general rule in § 99 of the Grammar; a considerable number, also, which are marked with pause-accents, have the tone on the ultimate.

Most persons who study the Hebrew, either partially or wholly neglect the Accents. They do so, because it seems to require too much time and attention to become well acquainted with them. But such a knowledge of them as is requisite for grammatical and exegetical purposes, may be attained with a very moderate share of attention. Let this be obtained *gradually*, from the commencement of study, and the loss of time occasioned by it will never be felt. The student may rest assured, that he never will regret having followed this advice. The accents are not, indeed, of any binding authority; but they are often a grateful exegetical and grammatical aid. At any rate, no Hebrew student can fail to perceive, that an acquaintance with them is desira-

ble. He need not go into the fictitious schemes and subtilties of a Wasmuth, a Boston, and many others, concerning them; but their general and usual powers and object, he ought to understand.

In reciting this *second Part*, the student should be required to give an account of the principle or the rule, in the Grammar, to which any and every reference is made in the Notes that follow. The instructor will thus be enabled to determine, whether the student has bestowed due labour upon the acquisition of what he professes to recite.

Should the learner, at any time, feel himself unable to construe any of the select Sentences, in Part II., he will find, in the Notes, a reference to the place in the Hebrew Bible from which any sentence is extracted. He can, therefore, consult the corresponding English translation, if necessary. In regard to such passages, however, as are taken from the book of Psalms, the English and the Hebrew verses do not always correspond. The reason is, that in Hebrew, the *title* of a Psalm is reckoned as its first verse; but in English, this is never done. Consequently, when the Psalm has a *title*, the English verses are one behind the Hebrew, and must be looked for accordingly.

I. Ps. 7:12. אֶל־הִים, ground form sing. אֶל־הִים (א^{lo}h), Dec. I., the final He having Mappiq, 84,* and consequently being moveable. The vowel under the He is Pattahh furtive, 69, which, not being a proper vowel, falls away when the word is changed by receiving the accession הִים, which forms the plural, 325. The ה in the sing. is omitted in the plural, because the syllable joined on to make the plural, has a Quiescent in it, 65. אֶל־הִים agrees with שׁוֹפֵט, a Part. in the *singular*, 437. 2.

שׁוֹפֵט, act. Part., root שָׁפַט, 202. It is here, (and so often elsewhere), employed as a verb in the present tense, announcing

* Note. Throughout, the first reference in common numerals, is to the Section (§) in the Hebrew Grammar. If there be a second, or third reference connected, they relate to *subdivisions* under the *first*. But when several sections are referred to in succession, the signs §§ stand before them, or the word *and*, or *also*, is inserted between them.

a general proposition, Syntax 527. *a.* Meaning: 'God vindicates, decides in favour of, the righteous.'

צַדִּיק, adj. used as a noun, and employed here in a *generic* sense, i. e. as a noun of multitude; with vowels *immutable*, and therefore like Dec. I. of nouns; Acc. after שׁוֹכֵחַ, Synt. 531. The *accent* under the word צַדִּיק, although of the same form as the *Methegh*, is not one here, and never is one at the end of a verse, but is a *Silluq*, 85. Note, also 93. No. 1. The two large square points, after צַדִּיק, are the Hebrew period, called סוֹף פְּסוּק, i. e. *end of a verse*. With these, *Silluq* invariably stands connected, being either on the ultimate or penult syllable of the final word. This explanation will serve for all future cases of the same nature.

II. Ecc. 3: 17. נֶאֱמַר sign of the Acc., 408. 4. and 427. The ground form נֶאֱמַר, with a long vowel (Tseri), shortens that vowel here because Maqqeph follows, 89.

הָרָשָׁע, the syllable הָ is the article, whose usual punctuation is הַ followed by a Daghesth forte, §§ 162. 163. As the Daghesth cannot be admitted into the ר, 111, the vowel Pattahh belonging to the article is prolonged instead thereof, 112; see also 152. *a.* 2. רָשָׁע is an adj. employed as a *generic* noun (like צַדִּיק in No. 1) of Dec. IV., in the Acc. here, governed by יִשְׁפֹּט. Note; the position of the Acc. *before* the verb or Part. which governs it, seldom occurs in Hebrew, except among the inversions which poetry occasions.

יִשְׁפֹּט, Fut. of שָׁפַט, §§ 197. 198. Meaning: 'God will condemn, pronounce sentence against, the wicked.' יִשְׁפֹּט may also be rendered in the *present* tense, 'condemns,' as in universal propositions, Synt. 504. *b.*

הָאֱלֹהִים, הָ is the Art. here, 162 seq., and 152. *a.* 2. The use of the article before אֱלֹהִים, (a kind of proper name), is not common, 413. For אֱלֹהִים, see under No. 1.

III. Prov. 30: 5. כָּל (kōl), Kaph with Dag. lene, 79.1. Ground-form כָּל (kōl) with long O pure, which is shortened before a Maqqeph, 89. In Hebrew כָּל, *all*, is a noun; and כָּל is in regimen here with אֲמַרְתָּ, 332. כָּל-אֲמַרְתָּ, lit. *universitas verbi*.

אֲמַרְתָּ, Dec. XII. 387—389, see Parad. of Dec. XII. Ground-form אֲמַרְתָּ, being derived from the masc. form, אָמַר, having

only the final vowel mutable, in the singular, agreeably to the laws in 381. אֱמֶרֶת is in the Gen. as it regards כֵּל; but in regimen or the *construct* state, in respect to אֱלֹהִים, 434. *b.*—אֱלֹהִים is in the Gen. after אֱמֶרֶת; see for the word, under No. 1 above. In Latin, we may translate the three words כֵּל-אֱמֶרֶת אֱלֹהִים, by *universitas verbi Dei*.

צָרָה, fem. Part. from the root צָרָה, Part. pass. masc. is צָרוּהָ, 202, of Dec., III.; hence fem. צָרוּהָ, 323; under examples in Par. of Dec. III., see עָצוּם with its feminine, in 323.

IV. Is. 40: 8. דָּבָר, const. of דָּבָר, Dec. IV., 354, see Par. of Dec. IV.—אֱלֹהֵינוּ, plural of אֱלֹהִים (see No. 1), in the suff. state, 334, יֵנוּ being the suffix of the 1st pers. plural; see Par. in 336. The plur. ending יִם is dropped in order to receive the suffix, 339. The accent (— i. e. Tiphkha) under the ה, is a Disjunctive, 93. Par. No. 4; which is used here, in order to mark the tone on the *penult* syllable, 100. *j*.

יָקוּם, Fut. of קָם, 268. *b.* see Par. of the verb. Meaning: 'Shall endure, continue.'—לְעוֹלָם, לְ a preposition, 152. *b.* governing the Acc. here.—עוֹלָם, Dec. II. 347. and Par.

V. Ps. 119: 11. בְּלִבִּי, בְּ prep. 152. *b.* with Dagh. lene, 79. 1.—לִבִּי, noun from לֵב, Dec. VIII, 374. also 375. *b.* For the shortening of the Tseri in לֵב, when it receives the accession יִ (suff. pronoun), see 129. *c. a*; comp. under 128. *b.*—For the suff. pronoun יִ, see 336. Par. 1st person sing. under *d*.

צָפַנְתִּי, verb 1st pers. Praeter, root צָפַן, 194. The *conjunctive* accent Munahh, (— 93. No. 21), marks the *penult* tone-syllable, 100. *d*. Meaning: 'Treasured up, laid up.'

אֱמֶרֶתְךָ, for the word אֱמֶרֶת, see under No. 3 above. תְּ is a suffix-pronoun, 336. Par. *a*. 2d pers. sing. masc. The (—) after the *penult* vowel (ֶ), is the Accent Silluq, 93. Par. No. 1. The form of the word with the accent on the ultimate, would be, אֱמֶרֶתְךָ; in which case, the first accent under the Resh is a *Me-thegh*, see in 66 under *E. g.* But in consequence of the tone being thrown back, 100. *l*, the Silluq falls on the Sheva under ת and converts it into Seghol, 148. The form אֱמֶרֶת, in No. 3. above, becomes אֱמֶרֶת here, because, the ת being thrown into another

syllable, the Resh and its vowel make a *simple* syllable, which causes the vowel to become long, 130. *a*.

VI. Ps. 119: 161. מִדְּבָרָךְ , מִ is a prefix preposition, in its original form מִן ; but here (as usual) the ן assimilates with the following ד , and is written in it by a Daghes forte, 71, comp. 406; so that $\text{מִדְּבָרָךְ} = \text{מִן דְּבָרָךְ}$.— דְּבָר is from דַּבֵּר , Dec. IV., see Par. It is in the suffix state, 334, having the pronoun ךְ appended, 336. Par. *a*. 2d pers. masc. For the difference between the const. form (דַּבֵּר), and the suffix-form, see Par. of Dec. IV. The reason of Qamets under the ב , in such forms as דְּבָרָךְ , דְּבָרֶךָ , etc. is found in the mode of syllabication. In the cases just named, the Resh is thrown into the last syllable, which leaves the syllable simple in which ב stands, and of course prolongs the vowel, 130. *a*.—In regard to the accent over the ךְ , i. e. the dot over it like a Hholem, it is a *distinctive* accent named *Rebhia*, 93. No. 10. It is added here, because it has an influence on the *Pe* at the beginning of the word which follows, causing Daghes lene to be *inserted*, although *Pe* is preceded by a vowel, 79. 3. Were it not for such an accent, the *Pe* would of course *omit* Daghes lene, 80.

פָּחַד , Kal. Praeter, Fut. *A*. The student should here search the Lexicon for the conjugations of this verb, which are actually employed, and make out a synopsis of them.—For לִבִּי see No. 5. It is the Nom. to פָּחַד here; and the Nom., in Hebrew, is more usually put next *after* the verb.

VII. Ps. 119: 158. אֶתְקוּטָה , root קוּט , in the conj. Hithpolel. 175. *b*. The ה־ at the end is *paragogic*, 205, also 125. *b*. In regard to the penult syllable טָה , it is *originally* Pattahh, 271. *f*, which is here prolonged by the pause-accent (Athnahn, 93. Par. No. 2), and becomes Qamets, 144. *i*. The form of the word, without ה־ *paragogic*, and without a pause-accent prolonging its vowel, would be אֶתְקוּט ; the more usual form of words in this conj. would be as אֶתְקוּטָה , 175. *b*. Meaning: 'I was struck with horror,' or 'I was filled with loathing.'

אֲשֶׁר , commonly a pronoun, 168, but here a conjunction, 409. *a*.— אֲמַרְתָּךְ , see in No. 5, where the pause-accent makes a difference in the penult syllable.— שָׁמַרְוֹ , root שָׁמַר . The form,

without the accent Silluq, would be שָׁמְרוּ, see Par. I of reg. verbs, Kal Praet. 3 pers. plural. But the accent restores the original Pattahh under the Mem, and lengthens it, 146.

VIII. Deut. 4: 2. הוֹסִיפוּ, root הִסַּף, verb פִּי first class, see Par. VIII. Hiph. Fut. 2 pers. plural masc. The Yodh between the two last radicals and characteristic of Hiphil, is here omitted, as being quiescent in the preceding vowel, Hhireq, 63. The full form would be הוֹסִיפוּ. The Dag. lene is not inserted in the ה which begins the word, because the preceding word ends in a vowel-sound, and has no pause-accent upon it, 80.

אֲשֶׁר, the ה followed by Dag. forte is the article, 163.—אֲנִכִּי, is a proper relative pronoun here, 168.—אֲנִכִּי, 164. 1st pers. singular.

מִצֵּה, from צָוָה a verb לָהּ, a Part. in Piel; the ו is moveable here, 268. *a.* Note, comp. 271. *b*; see Par. XVI. Piel. The Part. מִצֵּה, preceded by the pronoun אֲנִכִּי, is used in the room of a verb of the present tense, Synt. 527. *a.*—אֲתִכֶּם, אֲתִ the sign of the Acc., 427. כֶּם, fragment of a pronoun, 2 pers. plur. masc. 336. For the manner of union with אֲתִ (אֲתִ), see 408, Par. of אֲתִ sign of Accusative. The Acc. אֲתִכֶּם, is governed by the Participle, Synt. 526. *a.*

IX. Prov. 17: 27. הוֹשֵׁךְ, Part. act. Kal, 202. from הָשַׁךְ, Fut. Pattahh with rough enunciation, הִשְׁחַךְ, 225.—אֲמָרִי, ground-form אָמַר, Dec. VI. *E* class, 364; in the plural, with the suff. יִי attached, 336. Par. *c.* 3d pers. sing. masc. In order to receive this suffix, the appropriate ending of the plural (ִים) is dropped, 339; see Par. XXIV.

יֹדֵעַ, root יָדַע of פִּי first class, Part. act. Kal, 202; for Pattahh furtive under Ayin, see 69. For peculiarities in Hith., see Lex.—דָּעָה, with Silluq (93. Par. No. 1) which prolongs the Pattahh under the Daleth, 144. דָּעָה (the orig. form) is properly a fem. Inf. form, Dec. XIII. 390. Comp. 195. Note. The masc. form of the Inf. is דָּעַ (דָּעָ) with Pattahh furtive, 69; the fem. Segholate form, therefore, is דָּעָה, 141. It is used as a mere noun. Meaning: 'Knowledge, knowing.' Governed by יֹדֵעַ, Synt. 531.

X. Obad. verse 21. יְהוּדָה, *vehā-yethā*, and [the kingdom

shall be, Praet. with ך used for the Future, Synt. 503. e, root יהה verb לה, 280. Par. XVI. For Methegh under the first He, see 66. e. g. and 87. c.

ליהנה, an anomalous form. The true *original* points of the word יהנה are unknown; the Jews, from time immemorial, having omitted to sound it, when reading the Scriptures. Instead of the proper word יהנה, they read להנה. Accordingly, ליהנה has the appropriate vowel-pointing of להנה, an abridged form of להנה, 119. c. 1. ליהנה is in the Dat. of possession, after ונהנה, like the Latin *est mihi, est tibi*, etc.

נהנה, art. 162. מהנה, Dec. X. 380., Nom. to מהנה. The Dat. of possession more commonly follows, as here, immediately after the verb of existence, and the Nom. of the verb then succeeds.

XI. Prov. 1: 7. יראה, Dec. X., in the const. state, from יראה.—יהנה, see in No. 10.—ראה, noun of Dec. I., because all the vowels are immutable, fem. ending ית. 319. Note 2, in const. state with דעת; for which last word, see in No. 9.

XII. Prov. 1: 22. כסילים, Dec. I. plur.—ישנאו, verb לא from שנא, 276. Par. XV. Fut. 3d pers. plur.—דעת, for Qamets, see in No. 9. The Daghes in Daleth is a mistake in the printing. It should be ד Raphe, i. e. without a Daghes lene, 80.

XIII. Prov. 18: 15. לב, see under No. 5.—נבין, Part. in Niph. from בין, 273 and comp. 268. b, Dec. III. 350 and Par.—יקנה, Fut. Kal from קנה verb לה, 282. b.—דעת, see in No. 9. But the Daghes is here euphonic (not lene), 75. a, and is called Dag. *conjunctive*; for the word דעת is preceded by a syllable ending in a *vowel*, which has no accent upon it (comp. 80), and Daghes lene would be omitted in such a case. The two words, יקנה-דעת, are read, *yīq-nēd-dā-āth*. The Maqqeph between them takes away the accent from the first word, 89.

XIV. Ps. 94: 11. יהנה, in No. 10.—יודע, No. 9.—משבות, Dec. XI. or XIII. const. plur.—אדם, Dec. IV. but it has no const. or plur. state.—כי that, conj.—המה they, or they are, Synt. 469. In מה, the ה is paragogic, as the penult accent denotes, it being under the first syllable. The accent here employed, is a *con-*

junctive, viz. Merka, 93. No. 23. In regard to the *penult* tone, see 100. i.

הָבֵל, orig. form הֵבֵל, which has its first vowel changed by a pause-accent, 144. Dec. VI. *A* and *E* form.

XV. Prov. 9: 10. הָחֵלָה, Dec. X. const. — חֲכָמָה (*hhökh-mā*) Dec. X., Gen. after הָחֵלָה, 332.—יִרְאַת, No. 11. Before this word, the verb of existence (הָיָה) is *understood*, 554. In such propositions it is very rarely *expressed*.

וְיִרְעָה, see in No. 9, where the larger pause-accent prolongs the first vowel. Here, the accent (which marks the *penult* tone, 100. *a*) being only of the second class of Disjunctives, 93. No. 5, it produces no effect on the vowel; as is often the case.—קְדוּשִׁים, lit. *of the Holy ones*, i. e. of God, the plural being used as *plur. excellentiae*, 437. 2. *g*. The sing. is קְדוּשָׁה, Dec. III. For the omission of the Vav in the plural, see on אֱלֹהִים under No. 1.—בִּינָה, Dec. X., the verb of existence being understood before it, 554.

XVI. Ecc. 1: 18. בְּ, a preposition, Dag. lene, 79. 1; רֹב, Dec. VIII. form as *e*, no plural; with Maqqeph רֹב־ (*röbh*) short *O*, 89.—בָּעַס, from בָּעַס, with pause-accent, 93. No. 2.—וְיִוָּסֶיף, conj.—יִוָּסֶיף, Fut. Hiph. from יָסַף, 243. *b*. הָעֵתָה with accent on the *penult* tone, 100. *a*.—מִכְאוֹב, Dec. I. the vowels being immutable.

XVII. Prov. 12: 1. אֶהְיֶה for אֲהִיב, 63. also 202. and Synt. 527. *a*.—מוֹסֵר, Dec. II.—וְשׁוֹנֵא, conj., שׁוֹנֵא, 202.—חֹכְמָה, Dec. XII., ח at the beginning *Raphe*, i. e. without Dag. lene, 80 and 83, because of the preceding vowel, with *conjunctive* accent on the *penult* tone, 100. *a*.

XVIII. Ps. 22: 29. הַמְלִיכָה, No. 10.—הַמְלִיכָה, *ibid.*—וְשׁוֹנֵא, 202 and 527. *a*.—בְּגִימָם, with Dag. lene, 79. 2. The full form would be בְּגִימָם, but the article הַ suffers syncope in such cases, 152. *a*. Note.

XIX. Ps. 145: 13. מְלַכִּית, מְלַכִּית, noun. fem. Dec. I. in the sing., a Heteroclite in the plural, not ranking under any of the declensions, with vowels immutable; e. g. plur. מְלַכִּיּוֹת, 326. *c*. For the omission of Dag. lene in the כ, see 82. *b*.—הָ suff. pron. of 2d person, 336. Par. *a*. 2d masc. singular.

מַלְכוּת, in reg., the verb of existence being understood before it, 554.—כֹּל (*kōl*), 89.—עֲלָמִים, from עוֹלָם, Dec. II. For the omission of the ו, see 63. Lit. *thy kingdom [is] a kingdom of all ages, regnum universitatis seculorum*, i. e. eternal.—וּמִמְשַׁלְתָּהּ, ו instead of וּ, 152. c. 4, noun of Dec. XIII., ו suff., point over it is the accent Rebhia, 93. No. 10.—בְּכֹל (*bekhōl*), 89. Beth with Dag. lene, because a pause-accent precedes, 79. 3.—דּוֹר, Dec. I.—וְדָר, ו instead of וּ, 152. c. 3.

XX. Ps. 103: 19. בְּשָׁמַיִם for בְּהַשְׁמַיִם, 152. a. Note, הַ being the article; שָׁמַיִם, dual form, but used as plural, 329. Note 2. For the accent at the beginning of the word, see 93. No. 5. 95. a. The real tone-syllable is the *penult* here, 100. b.—הִכִּיךְ Hiph. of כוּן, הִכִּיךְ is a contracted form, used instead of הִכִּיךְ, 268. b. e. g.

בָּטָא, root בָּטָא=בָּרָא, the ר being assimilated, 107. 1. c. In all the suff. and plur. forms, the Dag. forte is dropped, e. g. בָּטָאִי, בָּטָאוֹת, etc. and so in בָּטָאוּ, 73. Note 3. This practice is so uniform, as to point to the necessity of another root, viz. בָּטָא Dec. VI. e, where all the forms may be made; considering all the instances of the plur. to be in reg., or in the suff. state, as they may be considered. But if these forms may be all regarded as coming from בָּטָא, they belong to Dec. VII. 371.—ו suff. pronoun, 336. Par. b. 3 masc. sing.

וּמַלְכוּתוֹ, ו (for וּ) 152. c. 4.—מַלְכוּת, in No. 19.—ו as above.—בְּכֹל (instead of בְּהַכֹּל), 152. a. Note. כֹּל, *kōl* not *kōl* here, because there is no Maqqeph after it.—מְשַׁלָּה, with Silluq (93. No. 1) on the penult, which restores the original vowel (Pattahh) under the ש, (for the original ground-form is מִשַּׁל), and prolongs such restored vowel, 146. It is a verb Praet. 3d pers. fem.

XXI. Prov. 10: 1. בָּן, Heteroclite, forms in the sing. mostly of Dec. VII; but not all, e. g. const. בָּן, plur. בָּנִים.—חָכָם, Part. adjective, Dec. IV.—יִשְׁמַח, Fut. Piel from שָׂמַח, 235. 236.

אָב, Heteroclite, see Lex.; the accent on it should be an Athnahn (אָ), 93. No. 2, and not a Methegh.—וּבֵן, ו 152. c. 4.—חֲוִיגָה, const. of חֲוִיגָה, Dec. X., theme חֲוִיגָה, the verb of existence (חֲוִיגָה)

is implied before it, 554.—אני, suff. pronoun; אנ from אם, Dec. VIII. *d*; for Daghesh, and vowel-change, see 129. *c. a*.

XXII. Prov. 10: 4. ראש, so written for ראש, 270. 1 and 5, comp. 117. 2. ראש is a Part. form, from ראש. It is in the Acc. here, governed by עשה; but such a position of the Acc. (viz. before the word which governs it) belongs rather to the liberties of poetry, to which class of composition the book of Proverbs belongs.—עשה, Part. pres. from עשה, 282. *b*. and Par XVI.—בה, without Dag. lene in the ב, because a vowel sound precedes without a *disjunctive* accent, 80, in reg. with במה; which last word is of Dec. X. Lit. בה במה, the hand of sloth.

יד, const. of יד, Dec. II. *a*.—חרוצים, adj. with Qamets immutable, because it stands for חרוצים, 112. and 32, plur. of חרוץ.—תעשיר, Fut. Hiph. 3 pers. sing. fem. (יד the Nom. is fem.), from עשר, Fut. in Kal is with the rough enunciation, יעשר, 225. Par. IV. The accent under Shin is Silluq. 93. No. 1; that under the Tav is Methegh, 87. *a*.

XXIII. Prov. 10: 6. ברכות, plur. Dec. XI. *c*.—ראש (for ראש 118, or for ראש 119. *c*. 3), a Heteroclite in its plur. forms, e. g. ראשים, etc., if considered merely in respect to *appearance*. In reality, ראש=ראש, 119. *c*. 3, and ראשים=ראשים, 118; and these forms would be regular in Dec. VI. *i*. It is preceded by the verb of existence implied, 554.

ופי, 152. *c*. 4; פי const. of פה, plur. פים and פיות, a Heteroclite. ראש, plur. Dec. IV.—רבסה, Fut. Piel of רבסה, 282. *b*.—חמס, Dec. IV. On the sense of this latter hemistich, commentators are much divided. Umbreit, the latest commentator on the book of Proverbs, understands פי as designating the organ of enjoyment, and construes the clause thus: 'The injustice which the evil man practises, prevents his enjoyment of divine blessings.' This, however, seems rather far-fetched. May not Rom. III. 19, ἵνα πάντες στόμα φραγῇ, cast some light upon the phrase? The sentiment may be, 'The man of violence, instead of being blessed of Jehovah, shall be treated as guilty;' or, (as it seems to be here expressed), 'No plea for himself shall be admitted, his violence shall cover, i. e. stop, his mouth.'—στόμα αὐτοῦ φραγήσεται.

Another explanation is, perhaps, equally probable, if not more so. דָּמָם may designate the *violence* done *to* the wicked, not done *by* him; and so be the direct antithesis of בְּרָכוֹת *blessings*, in the preceding clause. So Ziegler understands it, in his commentary on the Proverbs. The sense would then be, 'Violence, i. e. severe punishment, shall stop the mouth of the wicked, i. e. strike him dumb, render him unable to speak;' a lot very different from that of the righteous, 'on whose head blessings rest.'

XXIV. Prov. 10: 7. זָכַר (also זָכָר), with acc. Munahh marking the penult tone, Dec. VI. *e* and *d*, const. before צָדִיק ; which last is used in a *generic* sense.— לְבָרְכָהּ , לְ prep. pointed with Hhireq because it comes before another Sheva, 137, and its own proper point is Sheva, לְ , 152. *b*. But two Shevas before a vowel are inadmissible, 90. 2. comp. 43 seq.; consequently the first goes into a short vowel, 137.—The verb of existence is understood before לְבָרְכָהּ (which is of Dec. XI.), and the noun with its preposition, is used as an adjective, 442; i. e. 'The name of the righteous shall be *blessed*,' meaning that men will bless or speak well of them.

וְשֵׁם , (152. *c*), const. of שֵׁם , Dec. VII. *a*.— יִרְקָב , 212. 1, קָ with Silluq, 144.

XXV. Prov. 10: 9. הוֹלֵךְ , 202.— בְּתוֹם , (for בְּהוֹמוֹם , 152. *a*. Note), תוֹם with בְּ merely a *fulcrum*, 64, because the Hholem here is pure; before Maqqeph it is תֹּם *tōm*, with suff. תָּם , e. g. as תָּמוּ etc. 129. *c*, *b*, Dec. VIII. *f*.— נִלְךְ , Fut. of נָלַךְ , the quiescent י of the root is dropped, 244. *a*. The usual form is נִלְכֵךְ ; but in the text, the *final* syllable of this word immediately precedes an accented syllable in the next one, which causes the accent to be thrown back, 101. *d*, and consequently the long vowel Tseri is changed into a short one, 129. *a*.— בִּטָּח , Dec. VI. *h*, used as an adverb here, 403. *b*. Athnabh marks the penult tone.

מַעֲקָשׁ , Part. Piel from עָקַשׁ — דָּרְכָיו , plur. with suff. יָיו § 336. § 339, ground-form דָּרַךְ , Dec. VI. *a*.— $\text{יִנְיַעַ$, Niph. Fut., root $\text{יָנַעַ$, 243. *b*. For the final Pattahh furtive, see 69.

XXVI. Prov. 10: 11. מִקּוֹר , Dec. III. const.— חַיִּים , sing. חַי ,

which however is used only as an adjective, Dec. VIII. *i*.—פִּי, see under No. 23.—יִבְסֶה חֲמֶם, see under No. 23.

XXVII. Prov. 10: 19. בָּרַב, No. 16.—דְּבָרִים, plur. Dec. IV. *a*.—יָחַד־לְ, Par. IV.—פָּשַׁע, ground-form פָּשַׁע, Dec. VI. *h*; for Qamets under פ, 144.—שִׁפְחָיו, dual with suff. יוֹ, from שִׁפְחָה, Dec. XI. *a*.—מִשְׁכִּיל, Part. Hiph. from שָׁכַל.

XXVIII. Prov. 10: 20. In בָּסֶטָה, the accent Munahh marks the penult as the seat of the tone. נִבְהָר, Part. Niph.—לְשׁוֹן, Dec. III.; verb of existence before it, Synt. 554.—גֵּב, No. 5. כְּמַעֲט, כְּ conj. here becomes כֶּ, see לְ in No. 24. מַעֲט, (without accent מַעֲט), a proper adj. Lit. 'The heart of the wicked [is] like something little, or, like a little thing;' i. e. is mean, worthless.

XXIX. Prov. 16: 3. גַּל, Imp. of גָּלַל, 257.—גַּל אֶל יְהוָה, *devolve upon Jehova*, i. e. confide, or commit to him. מַעֲשֵׂיָהּ, with Methegh under Mem, 87. *a*, and Athnabh on the penult tone-syllable, plur. suff. יָהּ, root מַעֲשָׂה, Dec. IX.—וַיִּפְלוּ, Vav conversive, 208. יִפְלוּ, Fut. Niph. from פָּלוּ, Par. XIII.; the round dot over the Kaph is the acc. Rebhia, marking the penult tone.—מִחֲשַׁבְתֵּיהֶם, plur. suff. יָהּ, Dec. XI. and XIII., from מִחֲשַׁבָּה, with Silluq on the penult.

XXX. Prov. 15: 33. יִרְאַת, No. 11.—מוֹסֵר, const. of Dec. II., verb of existence implied before it, 554.—וְלִפְנֵי, conj. לְ prep., with Hhireq short, 137; פָּנִים, const. plur. of פָּנִים, which has no sing. 327. 3. The probable ground-form in the sing. is פָּנָה, Dec. IX. לִפְנֵי used as a prep. 407. *c*. For לְ with Hhireq, see in No. 24.—קְבוּרָה, Dec. III.—עֲנָוָה, Dec. XI., verb of existence implied before it, 554. Meaning: 'The fear of Jehova, i. e. piety, is the instruction of wisdom,' i. e. wise instruction, 440, or, a learning of wisdom; 'and before honour,' i. e. exaltation or praise from men, 'is humility,' viz. a humble, unambitious spirit, is of greater worth than any honour which men can bestow; or, 'honour is preceded by humility,' i. e. the way to attain true honour is to be humble.

XXXI. Prov. 16: 2. נִדְרֵי, const. plur. Dec. VI. *a*.—זָךְ, adj. Dec. VIII., sing. and in concord with כָּל.—בְּעֵינָיו, prep. בְּ, עֵינָיו,

from עֵינָי, Dec. VI. *o*. dual const. § 338. § 339, suff. in 336.—חֵכֶן Part. act. Kal.—רִחוּת, comm. gen. Dec. I., sing. רִחָ with Pattahh furtive, 69. For fem. plur. see 327. 1, comp. 321. Meaning: 'In a man's own view his actions are pure; but Jehovah, who looks upon the heart of man, estimates him according to the character of his spirit or internal man.'

XXXII. Prov 16: 6. וְאֶמֶת, for וְ, 152. *c*.—אֶמֶת, an abridged form of אֶמְנָה, 107. 2. The prep. בְּ is understood before it.—וְכִפָּר, Fut. Pual from כָּפַר, used as present tense, 504. *b*.—עֵוֹן (ā-vōn), Dec. III.—וּבִירְאָה, 152. *c*. 4; בְּ prep.—סוּר, Inf. const. as a noun, 519.—מִרְעָה, prep. for מִן, 406. The ך is commonly assimilated with the letter which follows it, and written by a Daggh. forte, 107. 1; but here the Daggh. is excluded, 111 seq.—רַע adj., ground-form רָע, which the pause-accent prolongs, used as a noun here, 445. Meaning: 'By kindness and faithfulness sin is covered,' i. e. is forgiven, the punishment of it is remitted; 'and by piety [comes] turning away from evil,' i. e. reverence for God occasions departure from evil.

XXXIII. Prov. 15: 29. רָחוּק, adj. and predicate of the sentence; therefore placed before the noun, 446.—מִן before רָשָׁעִים, see מִרְעָה in No. 32.—וְהִתְפַּלֵּחַ, 152. *c*. 4; וְהִתְפַּלֵּחַ const. of Dec. X.—יִשְׁמַח, pause-accent on the final vowel lengthens the Pattahh, 144. *i*.

XXXIV. Prov. 16: 9.—וְיָחַשְׁבֹּה, Fut. Piel from יָחַשַׁב, suff. form of יָחַשׁ, Dec. VI. *a*.—וְיִהְיֶה, for pointing see לִיְהִיָּה in No. 10.—וְכִיֵּן, Fut. Hiph. from כִּוֵּן.—צִעֲרוֹ, Dec. VI. suff. state, from צִעַר, class *A*, Methegh under Tsadhe, 87. *a*, Silluq under Daleth. Meaning: 'Let a man devise his way,' i. e. lay out plans for his future employments and success, 'it is the Lord who must establish his goings,' i. e. his success depends on the aid which the Lord may afford.

XXXV. Prov. 16: 12. הוֹעֵבָה, Methegh under Tav, 87. *a*. מְלָכִים, Dec. VI.—עֲשִׂיהָ, Inf. const. of עָשָׂה, used as a noun, 519, preceded by הִיא understood, 554.—רָשָׁע, Dec. VI. *E* class. The pause-accent here has no influence in prolonging the vowel which precedes it, 149, it only marks the penult tone.—בִּצְדָקָה, point-

ing of the prep. ב, 137; ר has no Dagh. lene, although it follows a silent Sheva, 81. 2.—יכֹּן, Fut. Niph. of כֹּן.—כִּסֵּא, see כִּסֵּא in No. 20. Meaning: 'It is an abominable thing for kings to do evil; but by the practice of equity, the throne is established.'

XXXVI. Prov. 16: 16. קִנְיָה, for Methegh see § 87. j, rare form of Inf. const. from קָנָה, 283. 2; used as a noun const. 519. מַתְּ-טוֹב, māt-tōbh, with Dagh. euphonic in ט, 75. comp. 170. Note.—מִקְדָּר וַיֵּץ, מִ is the particle of comparison, 454, Dagh. omitted in ה, 111.

וּקְנִיָּה, reg. Inf. const. of קָנָה, used as a noun const. 519.—נִבְחָר, Part. Niph. from בָּחַר, sense of the Latin Part. in—*du*s, 529.—מִכֶּסֶּף, מִ comparative here, 454; כֶּ instead of כָּ, 144. Lit. *The acquisition of wisdom, how good compared with gold! and the acquisition of intelligence is to be chosen, in preference to silver.*

XXXVII. Prov. 16: 18. לִפְנֵי, in No. 30.—שִׁבְרִי, Dec. VI. *E* class. The accent Merka, 93. No. 23, marks the penult tone. גִּאֲוֹן, Dec. III. 554, the Athnabh under א belongs to the final syllable, the accent being placed on the letter which immediately precedes the vowel of a syllable, 98.—כִּשְׁלוֹן, Dec. III. *d*.—גִּבְהָ, Dec. VI. *k*, with He Mappiq, 84. const. state before רִיחַ, Merka marks the penult tone.—רִיחַ, see in No. 31. Meaning: 'Pride precedes destruction; and haughtiness of spirit is the precursor of stumbling,' i. e. of ruin. The prep. לִפְנֵי signifies *before* in respect to *time*, as well as in respect to *space*; see Lex.

XXXVIII. Prov. 16: 25. יָשׁ, indeclinable, peculiar, see Lex. דֶּרֶךְ, with Munahh on the penult tone.—לִפְנֵי, *before*, i. e. in the view of, in the sight of.—אֲחֵרִיתָהּ, אֲחֵרִיתָהּ a fem. suff., 336; דֶּרֶךְ which precedes, is *comm.* gender, and a fem. suffix may follow. The adj. יָשָׁר, also agreeing with דֶּרֶךְ, is masculine; comp. 451.—דֶּרֶכֵי, const. plur. of דֶּרֶךְ, the כ being without Dagh. lene, 81. 1, because the ground-form דֶּרֶכִים excludes Dagh. lene. Meaning: 'There is a course of conduct, which men may judge to be right, but which leads to destruction.' The phrase דֶּרֶכֵי מָוֶת means, 'deadly ways, destructive ways.'

XXXIX. Prov. 16: 81. עֲטָרָה, const. of Dec. XIII., the ac-

cent Munahh (93. No. 21) marks the penult tone syllable.—
תַּפְאָרַת, Dec. XIII., accent as before.—שִׁיבָה, 554.—רָרַךְ with
Merka on the penult.—צִדְקָה, Dec. XI.—תַּמְצֵא, 3 pers. fem.
Fut. Niph., agreeing with שִׁיבָה. Lit. *A crown of beauty is old
age, should it be found in the way of righteousness.*

XL. Prov. 16: 28. תַּהַפְכוּת, פִּי for פִּי, 41 and 65.—יִשְׁלַח, Fut.
Piel; for final Pattahh, see 236.—מְדוּן, Dec. III.—קִרְגָן, Dec.
II.—מִפְרִיד, Part. Hiph. from פָּרַד, 527.—אֶלֹהֵי, Dec. I. Lit. *A
tale-bearer separateth intimate friends*, אֶלֹהֵי being generic, i. e.
having a plural sense.

XLI. Prov. 16: 32. טוֹב, 446.—אָרַךְ, Munahh marks the pe-
nult tone-syllable, from אָרַךְ, Dec. V. d.—אֶפֶיִם, Dual of אֶפֶי:
which is a contraction of אֶפֶיִם, Nun being occulted, 107. 2; ac-
cent *Tiphhhha antarius*, 93 No. 5, the real tone-syllable is the pe-
nult, 45. a. In the form אֶפֶי, with an implied Daghesh, (a compen-
sation for the נ dropped), it belongs to Dec. VIII; see in Par.
XXVII. Lit. אָרַךְ אֶפֶיִם, *the protracted of anger*, i. e. he who
protracts his anger, who is patient, forbearing.—מִגְבֹּרִי, מִ compar.
par., see under No. 36.—מִשְׁלֵי for מִשְׁלֵי, Part. act. 63.—מִלִּכְדִּי, מִ
compar. particle, as before; לִכְדִּי, Part. act.—עִיר, Dec. I. as to
the sing., but plur. Dec. VI. p.

XLII. Prov. 17: 1. טוֹב, No. 41.—פַּת, fem. Dec. VIII.—חִרְבָה,
fem. of חִרֵב.—שָׁלָה, Dec. XII., fem. of שָׁלַח.—בָּה, 408. Par.
of בָּ.—מִבְּרִית, מִ comparative, 454.—מִגֵּלָה, Part. 202. Note 1; or
participial adj. governing the Acc. after it, 511. e. g.—זִבְחִי,
const. pl. of זָבַח, Dec. VI. E class, governed by מִגֵּלָה, 511.

XLIII. Prov. 17: 3. מַצְרִיף, Dec. VII.—לִפְסָה, for לִפְסָה,
152. a. Note, Dec. VI. a. The tone is on the penult, but the ac-
cent (*Tiphhhha antarius*) is *praepositive*, 95. a.—לִהְזָהֵב for לִהְזָהֵב,
152. a. Note, Dec. IV.—בִּיחֵן for בִּיחֵן, act. Part. 63.—לְבוֹת, see
No. 5.—יְהִיָּה, 554.

XLIV. Prov. 17: 9. מִכְסָּה, part. Piel.—פָּשַׁע, tone on penult, 95.
a.—מִבְּקָשׁ, Part. Piel.—אֶהְבָּה, Dec. X., Methegh under the Aleph,
87. a.—שָׁנָה (for שְׁנִיָּה), Part. act. of שָׁנָה, followed by ב before
the noun which it governs, 506.—בְּדָבָר, ב Raphe, 80. Meaning

‘a matter, a report, a thing.’—מַזְרִיר, Part. Hiph., 527.—אֵלֶּיךָ, No. 40.

XLV. Prov. 17: 13. מִשִּׁיב, Part. Hiph. from שִׁיב, 268. *b*. Par. XIII.—רָעָה, Dec. X. fem. of רָע, which properly involves a Daghesth forte; and this is the reason why רָעָה has the first vowel immutable, 111 and 127.—תָּמוּשׁ, Fut. Kal 3 pers. fem., agreeing with רָעָה, root מוּשׁ.—מִבֵּיתוֹ, suff. state of בֵּית, Dec. VI. *o*, with praeifix Mem.

XLVI. Prov. 17: 14. פוֹטֵר, form of Part. act. from פָּטַר; used here as a noun, however, for the *act of letting out* water. The form has been a great stumbling block to critics, who seem in general to have supposed, that words of this form could denote nothing but an *active agent*; e. g. בּוֹקֵר *a shepherd*, חוֹבֵל *a sailor*, אוֹיֵב *an enemy*, חוֹזֵה *a seer*, etc. But it is a mistake, to suppose that this form always implies *an agent*. For example, יוֹתֵר *residuum, the residue*, עוֹלָה *a holocaust*, and fem. עֹפֶרֶת *lead*, are clear cases of a different nature. In accordance with the tenor of these words, may פוֹטֵר be understood as meaning, “the letting out;” which being a kind of active sense, is even less remote, than the examples above, from the common analogy. In this way, all the obscurity about the text is removed.

As the sentence has a comparative sense necessarily implied in it, the particle כִּי *as*, is to be understood before פוֹטֵר, 559.—מִיָּמִים, 329. Note 2, with accent praeapos.—רִאשִׁית, 554.—מָרוֹן, Dec. III. Meaning: ‘When strife commences, it is like the bursting forth, or the letting out, of water which is restrained or dammed up; which, when thus set at liberty, will rush with accumulated and increasing force. So is it with strife; which, when once commenced, grows in violence as it continues.’

וְלִפְנֵי, No. 30.—הִתְגַּלֵּעַ, Inf. Hith. with final Pattahh, 236, used as a noun, 519, lit. *the growing warm*.—הָרִיב, art. 152. *a*. 2.—נָטִישׁ, Imp. of נָטַשׁ, with Vav *fulcrum* merely, 64, inasmuch as the Hholem here is pure, 212. 5. Meaning: ‘Before contention waxes warm, refrain from it.’

XLVII. Prov. 17: 17. כָּל, const. of כָּל, 89.—אוֹהֵב for אוֹהֵב, Part. act. 63, used as a verb, 527. *a*.—הָרִיב, art. 152. *a*. 2; ע

with Patt. furt. 69.—חָ, a Heteroclite, but essentially of Dec. VIII., as the plur. is essentially of a Daghesh'd form, 58.—לְצַרְהָ, ל prep. ; צַרְהָ=צַרְהָ, 58, because the first Qamets is impure and therefore immutable, 127. and 111. In respect to actual declension, it belongs to Dec. X.—יָיִר, Fut. Niph., 243. *b.* Sense: 'He who is a true friend, (יָיִר *the friend*), will be constant in his affection; and a true brother will help in times of adversity.'

XLVIII. Prov. 17: 19. אֹהֵב, No. 47.—פָּשַׁע, accent 95.—מִצָּה, Dec. X. Lit. *he loveth harm, that loveth strife*.—פָּשַׁע, I understand here, with Umbreit, as meaning, 'the consequences of transgression,' viz. punishment, or harm. So חַטָּאת *sin*, and עֲוֹן *iniquity*, also mean, *the consequences of sin*, viz. punishment, misfortune, affliction. In respect to this sense of פָּשַׁע, comp. Dan. 9: 24. So often, ἀμαρτία in the New Testament. The like expression in Proverbs is, "All that hate me, love death." In this way, a truly poetic parallelism between the two members of the sentence, is preserved.

מִגְבִּיָּה, Part. Hiph., with *He Mappiq* and regular, 84.—פִּתְחוֹ, from פָּתַח, Dec. VI. *E* class, with suff. ו.—מִבְּקָעַת, Part. Hiph. with final Tseri shortened to Seghol, 89.—שִׁקָּר, with accent, 144. i. q. שִׁקָּר. Meaning: 'He who demeans himself with haughtiness, will occasion his own destruction.'

I understand this figurative description of pride, or exaltation, as grounded on the custom of princes, nobles, and wealthy men, in the East, erecting a lofty portico in front of their dwellings, through which the entrance into them lay. The ruins of the temples in Egypt, at Baalbec, Palmyra, and other places, exhibit the same taste in architecture. In reference to this same custom, (an emblem of honour or elevation), I understand the terms *Sublime Porte*, (Ital. Porta, German, Pforte) as applied to the Ottoman Emperor at the present day. *The lofty gate*, (for so Sublime Porte means), is a designation intended to point out him who lives in the dwellings connected with *the lofty gate*, i. e. the gate which by way of eminence is lofty, or the most lofty of all; in other words, it means the Emperor or reigning Monarch. Whether this explanation does not better accord with the oriental manner

of framing designations, than the explanations commonly given of Sublime Porte, the reader acquainted with the style of the East may judge. When the same terms are applied to designate the Ottoman Emperor and his Divan, i. e. his Council, they are employed in a like figurative way.

XLIX. Prov. 17: 25. אָבִיר, root אב, for the suff. form, see Par. XXIV. No. II.—בֵּן, 554.—כָּטִיל, in apposition with בֵּן, 435.—וּמָמֶר, the accent Rebhia is over the Mem, 93. No. 10, and marks the tone-syllable.—יוֹלָדָתּוֹ, Part. act. fem. from יָלַד, used as a noun of Dec. XIII. a. Sense: 'A grief, or cause of bitterness, to his mother.'

L. Prov. 18: 6. שִׁפְחִי, const. dual of Dec. XI., from שָׁפָה, ה without Dag. lene, 81. 1.—רִבְאִי, Par. XX., Munahh marks the penult tone. וּפִיר, 152. c. 4; פִּיר *phiv*, with suff. ו, פִּי a Heteroclite from שָׁפָה.—מִמְהֵלֶמֶת, pl. of Dec. X., Methagh, 87. a.—וְקָרָא, 277. c. Sense: 'A fool's lips come along with (cause) contention; and his mouth calls for smiting;' i. e. he loves contention, and calls for, promotes assaults.

LI. Prov. 18: 7. פִּי, const. of מְחַלְחֵלֶה-לּוֹ, *mehhūt-tāl-lō*, Dec. X., with Dagh. euphonic in the ל, 75. a, Synt. 554.—מוֹקֵשׁ, a verbal noun from רָקַשׁ, Dec. VII. b, Synt. as above.—נִפְשׁוֹ, from נָפַשׁ, Dec. VI. a, suff. form.

LII. Prov. 18: 9. מְחַרְפֵּה, Part. Hiph. from חָרַף.—מְלֹאכָה, suff. state of מְלָאכָה, Dec. XI., (for מְלֹאכָה 118), with א otiant, 118. Note 2.—הוּא, *is he*, 469.—לְבַעַל מַשְׁחִית, lit. *to him who is possessor of wasting*, i. e. to a waster or prodigal, 444. c.; מַשְׁחִית, Part. Hiph.

LIII. Prov. 18: 10, מְגִדֵּל, const. of Dec. IV.—שָׁם, const. of Dec. VII., 554.—בּוֹ, *into it*, form in 408.—יִרְוַץ, Fut. Kal of רוּץ, used for the Present, 504. b.—נִשְׁגָּב, Part. Niph., lit. *is elevated*; i. e. is secure, safe, like one who betakes himself to an elevated place, and thus places himself out of the reach of enemies.

LIV. Prov. 18: 13. מַשִּׁיב דָּבָר, Part. Hiph. from שָׁב, *he who gives answer to any matter*.—בְּטָרָם, *before*, as an adverb, 403. a.—אֶנְלֶת, *ān-ve-lēth*, with penult tone.—הִיא, 469.

LV. Prov. 18: 14. יִבְלֶכֶל, Fut. Pilpel of בָּלַע, 176. 3.—מִחֲלָהוּ,

suff. state of Dec. IX., from מְהֵלֶּה, Methegh, 87. *a*; for the suff., see 379. 2, and comp. suff. in 309. *c*.—נִכְאָה, fem. adj. from נָכַח, 323. Part. under V.—יִשְׁאָאָה, with epenthetic נָה suffix, 309. *d*; יִשְׁאָה, Fut. Kal from נָשָׂא, 296. *d*. The fem. suff. הָ refers to רִיחַ, which is of the common gender.

LVI. Prov. 18: 21. מְוִת, Dec. VI., penult tone.—הַיִּים, Dec. VIII.—יָרֹ const. of יָד, Dec. II. Lit. *in the hand of*, i. e. in the power of.—אֲהַבֵּיהֶם, suff. plur. Part. of אָהַב, Dec. VII., Methegh, 87. *a*. The fem. suff. יָה relates to לִשׁוֹן as fem. The Rebhia over Beth marks the penult tone.—יֹאכֵל, Par. VII.—פָּרִיהָ, with suff. fem., Dec. VI. *s*. Meaning: 'Those who love it,' viz. the free use of the tongue, or slander etc., 'shall eat the fruit of it,' viz. of a slanderous disposition.

LVII. Prov. 19: 2. בְּלֹא דַעַת נִפְשׁ, lit. *with nothing of knowledge of soul*, i. e. that the soul or mind should be destitute of knowledge.—דַּעַת, fem. Inf. from יָדַע, 247. *a*, as a noun with penult tone, of Dec. XIII. 390.—לֹא-טוֹב, 554.—אָץ, *he who hasteneth*, Part. act. from אָצַח to *urge forward, to hasten*.—רָגַלִּים, dual of רָגַל, Par. XXVII., penacuted, 100. *b*.—חֹזֵט, Part. act. as a verb, 527. Sense: 'He who urges rashly forward with his feet, without considering how he is proceeding, חֹזֵט, will make a mis-step, i. e. will stumble, or, will err from the right way.'

LVIII. Prov. 19: 5. יָגֵר, Dec. VII. *g*.—שִׁקְרִים, plur. of שִׁקָּר Dec. VI., lit. *a witness of falsehoods*, i. e. a false witness, 440.—יִנְקָה, Fut. Niph.—יִפְיֶיהָ, Fut. Hiph. from פָּיַח.—פְּזָבִים, Dec. IV. lit. *he who breathes out lies*, comp. Acts ix. ὁ δὲ Σαῦλος ἐτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μαθητὰς τοῦ Κυρίου.—יִמְלִיט, Fut. Niph.

LIX. Prov. 19: 9.—יֹאבֵד, 240. It is easy to see, that this proverb is the same as that in No. 57. The last word only differs; but the sense which it conveys, is the same as that of לֹא יִמְלִיט. So, often in the book of Proverbs, the same maxim as to sense is repeated, with some slight difference of diction like to the one in question.

LX. Prov. 19: 14.—בְּרִית, Dec. VI. *o*.—הֹוֶן, Dec. I.—בְּהֵלֶת, const. of Dec. X., 554. Lit. *are the heritage of parents*, i. e. an in-

heritance given or bequeathed by them; *ו* but, for this particle often stands before an *antithetic* part of a sentence; see Lex.—*מִן* = *מִן*. If the Jews had read the word *יְהִי* as we do, the pointing would be *מִיְהִי*; but they read, and still read, *מִי*, *מִיְהִי*, because Aleph does not admit a Dag. forte, 111.—*אֲשֶׁה*, irreg. see Lex.—*מִשְׁכָּלָה*, *כ* for *כּ*, 131, Part. fem. Seghol. Hiph., from *שָׁכַל*, Par. XXI. Meaning: 'Dwelling-houses and wealth may be given to children by their parents; a discreet wife is the special gift of heaven.'

61. Prov. 19: 16. *נִפְשׁוֹ*, suff. state of *נָפַשׁ*. Meaning: 'He who obeys the divine commands, shall preserve his own soul or life.' There is a paronomasia here, *שָׁמַר* in the first clause having the sense of *obeying, observing*; in the second, the sense of *preserving*, 571. e.

בִּזְוָה, root *בָּזָה*.—*דָּרְכָיו* suff. plur. of *דָּרַךְ*, Dec. VI. a. Meaning: 'He who neglects, is indifferent to, his conduct.'—*יָוִמָה*, the vowel points do not agree here with the Kethibh, i. e. the word written in the text, *יָוִמָה*, but with the Qeri, i. e. the word *יָמוֹת* written in the margin at the bottom, 103, i. e. *יָמוֹת* with vowels, Fut. Kal of *מוֹת*. The Kethibh *יָוִמָה*, should be read *יָוִמָת*, Fut. Hoph., which means, 'he shall be put to death;' the sense not differing, in any important respect, from that of Fut. Kal, *יָמוֹת*. And thus often, with the like readings, in the Hebrew Bible.

LXII. Prov. 19: 20. *שָׁמַע*, 235.—*עֲצָה*, Dec. XI.—*קָבֵל*, 183.—*מוֹסֵר*, Dec. II.—*לְמַעַן*, penult tone, compos. accent, 93. No. 11.—*תְּחִבְכֶּם*, 225.—*בְּאַחֲרֵיתָהּ*, *ה* for *הָ* because of the Silluq, 148. a. Meaning: 'In time to come, for the future;' or, 'At the end of life.' The Chaldee translator has taken it in the latter sense, rendering it, *בְּסוֹפָךְ*, *in thy end*; so the LXX., *ἐπ' ἐσχάτων σου*; Vulgate, *in novissimis tuis*. But the former sense is preferable, as it embraces the latter, and much more besides.

LXIII. Prov. 19: 21.—*רַבּוֹת*, adj. plur. fem. of *רַב*, 323. Par. under Dec. VIII.—*מִחֲשָׁבוֹת*, 87. a, plur. of Dec. XI. or XIII.—*לֵב*, instead of *לֵב*, 89.—*עֲצָה*, Dec. XI.—*הִיא* (*hī*) 164, used for the sake of energy here, 467.—*תִּקְוֶה*, Fut. Kal. of *קָוָה*, 3 pers.

fem. Meaning: 'Many are the plans which the mind of man devises,' (because his plans are often subject to disappointment); 'but the counsel of the Lord always stands,' i. e. he always fully accomplishes every plan which he devises. Perhaps the meaning is: 'However numerous the plans of men are,' viz. in opposition to the Lord, 'the counsels of the Lord shall stand,' i. e. be fully accomplished.

LXIV. Prov. 20: 1. לִוּי, Part. with Tseri, from לִוּי, 270. a. 5.—הִיָּיִן, art. 163; הִיָּיִן, Dec. VI., tone on penult, although the accent is *praepositive*, 95 and 93. No. 5. Verb of existence before it, 554.—הִמָּה, Part. act. from הִמָּה.—שִׁכָּר, lit. *intoxicating drink is an alarmer*, i. e. excites alarm, makes or occasions commotion, disturbance.—כֹּל (köl) for כָּל, 89.—שָׁגָה, Part. act.; lit. *every one who staggers with it*.—שָׁגָה בֹו, shō-ghēb-bō, 75. The natural tone-syllable in שָׁגָה is the ultimate; but the tone is here thrown back, 101. d.—יָחֶכֶם, יָחֶכֶם for יָחֶכֶם, 144; for pointing in the first syllable, 225.

LXV. Prov. 20: 6.—רֹב רֹב, rōbh, for רֹב, 89; lit. *as to the great part of men*, Nom. abs. 415.—אִישׁ, each one will celebrate, אִישׁ, אִישׁ, his own goodness, suff. state of אִישׁ, Dec. VI. a.—אֱמוּנִים, properly from אֱמוּנָה Dec. I., but the sing. (by Syriasm) is written אֱמוּנָה, 119. d. 2, and seems to belong to Dec. III, while in reality it is of Dec. I. Lit. *a man of faithfulnesses*, i. e. a truly faithful man, 440, and 437. 3.

LXVI. Prov. 20: 9. יֹאמַר, 240.—זָכִירִי, 286. 1.—לִבִּי, No. 5.—טָהוֹרִי, *I am pure*, from טָהוֹר, 181. Note 1. The tone is on the penult, although it is not marked here.—מִתְשַׁחֲתִי, 406 and 111, for Methegh see 87, f; מִתְשַׁחֲתִי, Heteroclite, for מִתְשַׁחֲתִי or מִתְשַׁחֲתִי, 119. c. 3. But the const. state is מִתְשַׁחֲתִי, as if the word belonged to Dec. II.

LXVII. Prov. 20: 12. אֶזְיִן, penult tone, Dec. VI. i; dual in Par. XXVII. O. fem. gender, 320. b. 6.—שִׁמְעָה, Part. fem., Par. XXI. 5 Gutt. 141, with acc. *Tiphha antarius*, 93. No. 5, comp. 95. a, as the tone syllable here is the *penult*.—עֵיִן, fem. 320. b. 6, Dec. VI. o; dual in Par. XXVII. The accent marks the tone on the penult.—רָאָה, fem. Part. of רָאָה, masc. Part. רָאָה, fem.

רָאָה, Par. XXI. לָהּ, 323. 5. comp. 301.—עָשָׂה גַם, where the first word having a *conjunctive* accent, the second omits Dag. lene in its ג, 80.—שְׁנֵיהֶם, from the dual שְׁנַיִם, in the suff. state, יָהֵם being the suffix, 336, comp. 338.

The nouns אָזֶן and עֵין are in the case abs., 415. Lit. rendered; 'As to the hearing ear, and as to the seeing eye, Jehovah hath made even both of them.'

LXVIII. Prov. 20: 13. הִתְאָהֵב from אָהֵב, 240. also 87. a.—שָׁנָה, Dec. XI., accent *prae*pos. 95. a, while the tone is on the ultimate.—פֶּן, Pe with Dag. lene, 79. 3.—תִּתְּנָהּ, Niph. Fut. from יָרַשׁ, 243. b.—פָּקֶדָה, Imp. 235.—עֵצָתָהּ, dual suff. from עֵץ, accent on the penult, 100. j. in the note.—שָׁבַע, Imp. 235.—לְחָם, for לֶחֶם, because of the Silluq, 131. The last clause, lit. *Open thine eyes, be satisfied with bread*, i. e. be wakeful, vigilant, active, and thou shalt procure a competent supply of thy wants. The latter Imp. here, has a Fut. sense, 505. a.

LXIX. Prov. 20: 20. מְקַלֵּל, Part. Piel from קָלַל.—אָבִיר, Par. XXIV. No. II., 309. a.—אָמַר, Dec. VIII. d, from אָמַר, 130. c. a.—יִדְעָהּ, 230.—נִרְוֹ, with suff.—בְּאִישׁוֹן, Dec. I., *in the midst of*. So the text should be read, viz. בְּאִישׁוֹן, and not (as in the common editions) בְּאִישׁוֹן, i. e. בְּאִישׁוֹן, the Qeri noting on the margin that the י in the first word is superfluous. The latter form is a Chaldean word, and is only a stale gloss of the passage, which does not seem to have been correctly understood by the Masorites.—חֶשֶׁךְ, Dec. VI., the dot over the right tooth of the Shin is a Hholem for the preceding letter, as well as a diacritical point for the Shin, 62. 2.

LXX. Prov. 21: 1. פִּלְגִּי, const. plur. Dec. VI. a, omits Daghash lene in ג, see the ground of this in 81. I. e. g.—לֵב, from לֵב, 89.—וְ, const. of וְ, Dec. II. a. The conj. וְ as, is to be understood before פִּלְגִּי, 561. c. Meaning: 'Jehovah directs the hearts of men, as easily as he does the rivers of water.'—כֹּל, from כָּל, 89.—יִחַפֵּץ, 225.—יִטְנוּ, Fut. Hiph. from יָטָה, Par. XIX., with suff. epenthetic, 309. d. 3 sing. masc., comp. in Par. XXIII. Hiph. Fut. epenth. Lit. *Unto all which he chooses, he inclines it*, viz. the

heart of man. The student will notice the frequency of the Maqqeph, in the whole sentence.

LXXI. Prov. 21: 17. מְהִסּוֹר, Dec. I., אִישׁ מְהִסּוֹר, *a man of poverty*, i. e. a poor man, *shall be* (יִהְיֶה is understood, 554) *the lover of mirth*; but the latter, however, is the Nom. *before* the verb of existence, when rightly translated, i. e. the meaning is, ‘A lover of mirth shall be a poor man.’—יִהְיֶה, Dec. VI. o.—וְשִׁמְךָ, 152. c. 3. The second point over the tooth of the Shin, together with the accent on the right of the Vav, constitute the composite accent Rebhia Geresh, 93. No. 11, and mark the penult tone.—גִּעְשִׁיר, 224; for Methegh, see 87. a.

LXXII. Prov. 21: 27. זָבַח, Dec. VI. h, the accent Munahh marks the tone on the penult, 93. No. 21.—רָשָׁעִים, plur. of Dec. IV. a.—הוֹעֲבֵבָה, Dec. XI. b, verb of existence implied before it, 554.—אֵף כִּי, *how much more*, see Lex. under אֵף. The Methegh under כִּי is according to the rule in 87. l, the accent being thrown off from כִּי by the Maqqeph, 89, and the tone being on the ultimate of בְּזַמָּה.—זָמָה, Dec. X.—יְבִיאֶנּוּ, Fut. Hiph. of בִּיאַ, Par. XX. The Qamets under the praeform. Yodh is dropped, because the accent is thrown forward on account of the suffix כִּי, which is the epenth. form 3 sing. masc., 309. d; see in Par. XXII. Fut. Sentiment: ‘The sacrifice of the wicked is not pleasing to God; how much more must it be unpleasing, when he presents it בְּזַמָּה, *with a crafty intention*, i. e. hypocritically, *malo animo*, with the intention of deceiving.’

LXXIII. Prov. 22: 2. עָשִׂיר, adj. used as a noun, 445, Dec. III.—וְ, and, 152. c. 3.—רָשָׁ, Part. of רוּשׁ, Par. XIII., used as a noun of multitude; declined as in Par. XXI. עוֹ. נִפְגְּשׁוּ, with accent, instead of נִפְגְּשׁוּ without accent, 146. For the sense of *meeting together*, i. e. of a *reciprocal* meeting, see in 182. b. 6.—עָשָׂה, const. state of the Part. עֹשֶׂה, Dec. IX., from עָשָׂה, Par. XVI.—כֻּלָּם, suff., Lamedh takes Dag. forte, because כֻּלָּ the ground form belongs to Dec. VIII. e, comp. 129. c. b. Meaning: ‘The Lord has ordained, that men should consist of both rich and poor; let both regard this as being arranged by his Providence,

that so the rich may not despise the poor, nor the poor envy the rich.'

LXIV. Prov. 22: 14. עֲמִיקָה, fem. of עֲמִיק, Dec. VIII., see in 323. Dec. VIII. פִּי.—חֶק, const. of פֶּה.—וְרֹחַ, Part. fem. plur. from וָרַח, Par. XXI. עוֹ. —זָעִים, pass. Part. const. of זָעִים, in reg. as a noun, 532. *b*; זָעִים יְהוָה, *the object of the indignation of Jehovah, he with whom Jehovah is angry.* See, for such a latitude of meaning in case of regimen and Gen., 424.—יִפְּלוּ, Fut. of נָפַל, Par. XI. The ו is superfluous. It is read, *yip-pöl*, because the Hholem is shortened before the Maqqeph, 89. The star over the word refers to a Note (usually printed in the margin opposite, in our common Hebrew bibles, but) put at the bottom of the page, in this Chrestomathy. The note, יִהְיֶה ו, means, *Vav is superfluous*; comp. 64. The vowel-points are written just as if the orthography were יִפְּלוּ.—שָׁם, *therein*, adv. viz. into the deep ditch, mentioned in the first part of the sentence.

LXXV. Prov. 24: 24. אֹמֵר, ὁ εἰπών, *he who saith*, Part. active.—אֲתָהּ, with pause-accent Merka Mahpakh, 93. No. 3. Usually the accent *above*, is on a different letter from the one *below*; which latter marks the tone-syllable, 95. *b*. But the length of the word here, does not permit this usage in regard to the position of the accents; אֲתָהּ for אַתָּה, 144.—יִקְבְּהוּ, Fut. Kal of נָקַב, with suff. הוּ, on account of which the preceding ו, which would stand at the end of the verb, is omitted in the orthography, 65; and the Vav thus falling out, Qibbutz *vicarious* is employed in the room of ו, 41.—עֲמִים, plur. of Dec. VIII.—יִזְעַמְדוּהוּ, Fut. Kal of זָעַם, with suff. הוּ, and the preceding ו written *plenè*, contrary to the usage in יִקְבְּהוּ. Also the Pattahh under the ע, in the Fut. of this verb, is restored and lengthened here, 146, although the accent is Merka, a Conjunctive, 149. *b*.—לְאֵמִים, pl. of אֵם, Dec. VIII.

LXXVI. Ps. 67: 2, 3.—יִזְחַנְנוּ, *yehhön-nē-nū*, 66. *b*, Fut. Kal from זָחַן, Par. XII., with suff. נוּ. The final Nun of the verb receives a Dag. forte because of *accession*, 258. The Hholem in the Fut. יִזְחַן is shortened, because the accent is thrown forward, 129. The Qamets under the praeform. Yodh is dropped, for the

same reason, 133.—וַיִּבְרַךְ בָּנוּ, 152. c. 5, for the dropping of Sheva under the Yodh that next follows, see 115. The verb is Fut. Piel, with suff. בָּנוּ. For the dropping of the final Tseri of the verb, see 312. 8.—וַיֵּאָר, Fut. apoc. Hiph. of אָר, 206. It agrees with פָּנֵינוּ a noun plural, although the verb is singular, 489.—פָּנֵינוּ, suff. state of פָּנִים.—וַיֵּאָר, compounded of אָר with, on, and בָּנוּ, see Par. in 408. אָר with, and Note. 5. Lit., *Let his face shine on us*, i. e. may he look propitiously upon us!

לְדַעַת, 152. b. 2; דַּעַת fem. Inf. of דָּעַע, with penult tone.—דִּרְכָּךְ (for דִּרְכֶּךָ), because of the pause-accent, 148. a.—גִּוִּים, pl. of גֹּוִי, Dec. I.—וַיִּשְׁעָתֶךָ, with Silluq under the ה, 148. a.

LXXVII. Ps. 119: 81. כָּלָהָה, Kal. Praet. 3 fem. of כָּלָה, agreeing with נַפְשִׁי; for Methegh, 66. in E. g.—לְחִשְׁוֹעָתֶךָ, ל prep.; ח suff.; ע with Methegh after Qamets, 66. under E. g. See also 87. c.—נַפְשִׁי, suff. state of Dec. VI. For לְדַעַת, see לְחִשְׁוֹעָתֶךָ above.—יִחַלְתִּי (for יִחַלְתִּי), with Silluq on the penult, Piel of יָחַל, 232. b., Dag. being excluded from the ח, 111, and 232. b.

כָּלָה, 3 plur. of כָּלָה, comp. 118. and Note 3, כָּלָה being put for כָּלָיו, dual. suff. of עָיַן, Dec. VI.—לְאִמְרָתֶךָ, ל with accent, instead of ה without one, 148. a.—לֵאמֹר (for לֵאמֹר), 119. c. 1. Lit. *whilst saying, whilst I say*.—תִּבְרַךְ מִנִּי, Fut. Piel with suff., from בָּרַךְ; the Tseri under the ה is dropped, 312. 8.

LXXVIII. Ps. 32: 10. רַבִּים, Dec. VIII., from רַב.—לְרִשָּׁעִים, has the punctuation of the article, which is omitted, 152. a. Note. The accentuation is the composite Merka Mahpakh, 93. No. 3. A verb of existence is implied before this noun, 554.—הַבֹּיֹטָה, article, used as a pronoun, 412. Note 1, ה with Pattahh furtive, 69.—בִּיהַן, see under No. 10.—וַיִּסְבֹּב, Poel of סָבַב, 262, with epenth. suff. 309. d; drops Tseri under the first Beth, 312. 8.

LXXIX. Ps. 33: 6. נֶעֱשִׂי, Niph. of עָשָׂה; for the vowels under the two first letters, see 224 seq.; for Methegh, 87. a.—פִּי, suff. state of פִּה.—כָּל, 89. צִבְאוֹ, suff. state, Dec. IV. g. Sentiment: 'By the command of Jehovah were the heavens formed, and all the stars (*host of them*), by his mandate (*by the breath of his mouth*), viz. by what he uttered or spake.'

LXXX. Ps. 33: 12. אֲשֶׁרִי, plur. const. of אֲשֶׁר, Dec. VI. a.

commonly used as an exclamation or interjection; lit. here, *O beatitudes gentis istius!* or, *Salve, O gens ista!* or, *Salus genti isti!* — יהוה, with article, Dec. I., accent 95. *a.*—אשר יהוה אלהיו, *whose God is Jehovah*, where אשר qualifies the ו suffix to אלהים, and both make one *relative* pronoun, 478. *a.*—העם, pointing of the article, 152. *a.* 4, comp. 142. *a.* Note. עם (and עם), Dec. VIII.; before העם must be supplied אשרי, 562.—בחר, the Nom. to it is יהוה, taken from the preceding σίλος; the full form of this elliptical phrase would be, אשרי העם אשר בחר בו יהוה, the composite *relative*, אשר and בו (a pronoun with the prep. ב which commonly follows the verb בחר, 506,) being omitted by an *ellipsis* frequent in poetry, and not very unfrequent in prose, 553. *d.*—לנחלה לו, lit. *for an inheritance to him*, i. e. to Jehovah, the Dat. לו *to him* being used instead of a suff. in the Genitive, 421.

LXXXI. Ps. 34: 8. חנה, Part. act. with ו omitted, 63.—סביב, סביב, ל, גיראי, make a compound preposition, *around, circum*, 407. *e*; גי (not גי) 115; גיראי, suff. plur. of גירא, apparently of Dec. V., but really of Dec. III., 358. 4.—גירא, Fut. Piel with suff., the Yodh praeform. omits the Dagh. which follows Vav conversive, 208. in E. g. Sentiment: 'God protects the pious, and delivers them from danger.'

LXXXII. Ps. 34: 9. טעם, Imp. of טעם, 229 seq.—והוא, with accent praepos. although the tone is on the ultimate, 95.; ו not ו, 152. *c.* 4; והוא Imp. of והוא, instead of והוא, 118.—אשרי, No. 80.—הגבר, with article ה, and with a composite accent over the two first letters, 93. No. 11.—יהסה-בו, *ye-h'sēb-bō*, Fut. Kal of יהסה, Methegh, 87. *a.*—בו with Dagh. euphonic in the Beth, 75. *a.*

LXXXIII. Ps. 34: 19. קרוב, adj. Dec. III., (from קרב), verb of existence implied, 534.—נשבר, const. of Niph. Part. from שבר, the final Qamets in this Part. being pure and mutable, נשבר, regimen, 532, *b.*—ואת, 89, also 408. Note 4.—דכאי, const. pl. of דכא, 445.—יושיע, Fut. Hiph. of יושע, for Pattahh furtive, see 69. Sentiment: 'The truly humble, Jehovah will aid; and he will deliver them from danger.'

LXXXIV. Ps. 36: 6. ביהשמים, where the art. is retained after

the prep. **ב**, which is contrary to the more common usage; comp. 152. *a*. Note.—**חֲסִידֶךָ**, 148. *a*.—**שְׁחָקִים**, from **שָׂחַק**, Dec. VI. *b*. Sentiment: 'Thy mercy is exceedingly great, thy faithfulness exceeds any bounds which we can measure;' so the verse that follows, leads us to interpret this passage.

LXXXV. Ps. 36: 7. **צִדְקָתְךָ**, Dec. XI., the Methegh marks Qamets, 66. *e. g*; for the accent, see 93. No. 22.—**הַרְרֵי**, plur. const. of **הָרַר**, Dec. VII. *a*. *Mountains of God* mean, 'very lofty mountains,' 456. *e*.—**תְּהוֹמוֹת**, comm. gender, fem. here; **רַבָּה** (from **רַב**) agrees with it.—**יְהוֹהָ** is in the Vocative.—**בְּיִתְּךָ**, with the accent Rebhia over the Mem, 93. No. 10, Dec. XI. Sentiment: 'Thy righteousness is very great, thine uprightness is boundless; thy kindness extends to both man and beast.'

LXXXVI. Ps. 36: 8. **מַה־יָּקָר**, *māy-yā-qār*, *how precious!* 75. *a*.—**אֱלֹהִים**, Voc.—**וּבְנֵי**, 152. *c*. 4, and 540; **בְּנֵי**, const. pl. of **בָּנִים**, sing. **בֶּן**.—**כְּכַפְיֶךָ**, suff. dual of **כָּנַף**, with comp. accent, and tone on the penult, 336. Par. *c*.—**יִחַסְיוֹן**, Fut. Kal with **ן** parag., 211. *a*. 1; also with original Yodh restored, and the preceding vowel lengthened, 147, comp. 146. *b*. Lit., *Under the shadow of thy wings, the sons of men find a refuge*; an image borrowed from the protection which fowls afford to their young.

LXXXVII. Ps. 37: 23. **מִיְהוָה**, *by Jehovah*, an anomalously pointed word. The Jews read for it, **מִמָּדְנִי**, with a Tseri under the Mem, as a compensation for Dag. forte omitted in the **א**, 112. comp. 406. The variation in the punctuation of **מִיְהוָה**, consists merely in putting a simple Sheva under the Yodh, which will not bear the composite one found under **א**, in the word **מִמָּדְנִי**.—**מִצְעָרִי**, const. pl. Dec. II.—**כּוֹנֵנוֹ**, Polel of **כּוֹןֵן**, with composite accent, and with a restored and prolonged vowel under the first Nun, 146. *a*.—**יְהִי־עֵץ**, 225.

LXXXVIII. Ps. 37: 24. **יִפֹּל**, Fut. of **נָפַל**.—**יִוָּטֵל**, Fut. Hoph. of **טָוַל**, with pause-accent, 144. 1.—**יָדֹוֹ**, **יָדֹוֹ** with suffix. Sentiment: 'Jehovah will uphold and support the righteous, so that they shall not utterly fall.'

LXXXIX. Ps. 41: 2. **מִשְׁכִּיבִי**, Part. Hiph. from **שָׁכַב**.—**דָּל**, with pause-accent, from **דָּלַע**, Dec. VIII.—**רָעָה**, Dec. X., the first Qamets being immutable.—**יִמְלִטְהוּ**, Fut. Piel with suffix; the

accent marks the penult tone, 100. j. Sentiment: 'Happy the man who regards, pays attention to (בְּשִׁכְיָל), the poor, i. e. relieves their wants and woes; in the day of adversity Jehovah will deliver him.'

XC. Ps. 47: 2, 3. דְּעִמִּים, הָ, 152. a. 2.—כָּה, with Qamets because of Atbnahh, 144; Kaph Raphe, 80.—וְהִרְיֵנוּ, with penult tone, 100. g, Hiph. Imp., from רִיץ in the sense of No. II.—עֲלִיּוֹן, proper adj., *altus*, the lofty or exalted one, Dec. I., a title of the Most High, (as we express it in English).—נִוְרָא, Niph. Part. from נִרָא, is to be feared, 529.—גְּדוֹלָה, Dec. III. h.

XCi. Job 20: 4, 5. הֲזֵנָה, הָ interrog. 152. d, used here in the sense of *nonne*? so that, with the word which follows, one must translate, *Dost thou not know this?*—יִדְעָה, with the accent praeupos., 95. a, but tone on the penult, 100. d.—מִי, poetic form of מִן preposition.—עַד, eternity; here, *ancient times, days of old*; the pause-accent does not prolong the vowel here, 149.—שִׁים, Inf. Kal from שִׁים or שִׁים, used as a gerundial noun here; מִי, lit. *from the establishing, placing*.—עֲלִי, prep., but with a form like a noun plur. const. of עַל, 407. b.

רְנִיחָה, (not רִנָּה), 73. Note 1.—מִקְרֹב, מִ 406, lit. *from near by*; the meaning is, *brief, short, of small duration or extent*.—חֲנָה, Dec. V.—עֲדִי, prep., plur. form of עַד, 407. b.—רָגַע for רָגַע, 144. 1.

XCII. Job 22: 12, 13. הֲלֹא, *nonne? is not?* interrog. הָ.—גִּבְהָה, Dec. VI., with הָ final moveable, 84. The prep. בִּי in, is understood before גִּבְהָה, 559. Meaning: 'Is not God exalted above all?'—רָאָה, Kal Imp. of רָאָה.—רָאָה, Dec. I. in the sing.—כִּי־כְבִּים, plur. of Dec. II., Methegh under Kaph, 87. e.—רָמָה, from רָמָה, with Silluq. Meaning: 'Behold the summit, height, of the stars, for they are high.'

וְיֹאמַרְהָ, *yet thou sayest*, יֵ yet; the tone of the whole word here, is on the ultimate, 101. a.—מַה־יֵּדַע, *māy-yā-dhā*, 75. a, lit. *How doth God know?* the Praet. being used for the universal Present, 503. d.—הֲבַעַר, הָ interrog., 152. d. 1.—עֲרַפֶּל, with tone on the ultimate, 141. Note 2; it is one of the few words in Hebrew, whose root consists of more than three letters, and whose com-

pound ingredients are obscure.—יִשְׁפּוֹט, with ו fulcrum merely, as the Hholem is pure, 64. Lit., *Can he judge behind the darkness?* i. e. 'Is God omniscient? Are not some things concealed from him?'

XCIII. Job 25: 4, 5. מַה־יִּצְדֵּק, 75. a. lit. *How can a man be just with God?* i. e. in his view.—אֵל, properly *the mighty one*, a frequent appellation of God. The regular plur. is not applied to the true God.—וּמַה־יִּזְכֹּרֶה, 152. c. 4; Dagh. euphonic as above. יִלְהִי, const. Part. pass. Kal, from יָלַח, 531.—אִשָּׁה, Heteroclite, see Lex.

עַד prep., *even to*.—יִרְחַ, Dec. V.—יִאֲהִי־לִי, Hiph. fut. from אָהַל in its second sense, *to shine, to be splendid*, = יִהְיֶה־לִּי. Meaning: 'Look even to the moon, and its splendor fails,' i. e. in the sight of God, the splendor of this heavenly body is, as it were, nothing; or, 'Its light is comparatively darkness.'—וְכֹכָבִים, Methegh under Kaph, 87. e.—זָכַר, from זָכַר verb עָצַר, Kal Praet. 3 plur.—בְּעֵינָיו, Beth Raphe, 80; עֵינָיו, dual suff. of עֵין. Lit., *And as to the stars, they are not pure in his sight*; i. e. the light or splendor of the stars is not pure light in his view. In other words, 'Such is the perfectly pure and holy nature of God, that even the most pure and perfect of all created objects are, when compared with him, impure and imperfect.'

כִּי, *how much more*, see Lex; or rather, here, *surely then*.—אֲנוֹשׁ, poet. appellation, for which אָדָם is employed in prose, Dec. I. in sing., the plur. is irreg. and of Dec. VI.—רָמָה, 554.—וּבֶן־אָדָם, the same as אָדָם or אֲנוֹשׁ, 444. d.

XCIV. Job 23: 8, 9. מִקֵּדָם, with Tiphhha *anterius*, 95, as an adverb here, *forwards*.—אֶהְיֶה־לְךָ, Methegh, 87. a, 1st pers. sing. Fut. Kal, with smooth enunciation, 224; used as Present, 504 b; the common Fut. here is from יָלַח, see Lex.—אֵינִי־נֹהֵג, suff. נֹהֵג and אֵינִי, const. אֵינִי before a suffix; here an *adverb*, taking an epenth. suffix like a verb, 405. Lit. *And not he*, i. e. he is not there, is not to be found.—לֹא, Methegh, 87. l. and 87. e.—אֲבִיךָ, Merka, a conj. accent, here marks the final tone syllable, Fut. of בִּיךָ, Par. XIV., used for the Present, 504. b.—לִּי, prep. לְ after the verb אֲבִיךָ, 506.

שְׂמֹל, or שְׂמֹל, Aleph in *otio*, *semōl*, (instead of שְׂמֹל, 118), Dec. I., no plur., Acc. of place, 428. 2. Before שְׂמֹל, the verb אָהָל is understood, 562.—בְּעִשְׂתּוֹ, ש is *sō*, 62. 1, עֲשֵׂה (for עֲשֹׂה, 64), Inf. of עָשָׂה, 280. seq., 283. 2. Note.—בְּעִשְׂתּוֹ, *when he works or operates*, 521. *a*; lit. *in his acting*, in *agere ejus*.—אָהָל, out of pause,* אָהָל, 1st pers. Fut. of Kal, apocope Segholate form, see on page 107, Par. of forms, פֿ Gutt. apoc. form. The full form would be אָהָלָה, from אָהָל. Pattahh is employed in the Segholate form of the verb, because of the Gutturals, 283. Note 3. Lit. *I can not see*, viz. *him*; the Subj. mood being made by the Fut. tense, 203 seq. The pronoun לוֹ, *him*, is implied after אָהָל, 562; for לוֹ, pron. with preposition, 506.—יַעֲטֶה, 225.—יִמִּיךָ, Acc. used adverbially, 428. 2.—אָרְאֶה, Fut. 1st pers. from רָאָה, with full form, as usual at the end of a sentence. The Seghol under א, instead of the short Hhireq which is found in the other persons, is occasioned by the Guttural א, 138.

XCV. Job 9: 1—3. וַיַּעַן, ו with Dag. forte after it, 208; וַיַּעַן, apoc. Fut. of עָנָה, 283. *γ*. Par. letter *g*; the Guttural occasions the Pattahh, 283. Note 3. Like all Segholate forms, it takes a penult tone.—וַיַּאֲמַר, ו 208; יֹאמַר, 240. Note. Par. VII., penult tone, 101. *b*.—אֲמַנָּם, *ām-nām*, 66; for adverbial ending, see 402. *a*.—יִרְעָתִי, tone, 100. *d*.—כֵּן, *so, thus*, 554.—בַּהֲיָצֵדֶק, *how can [a man] be just*, 75. *a*.—יִחַפֵּץ, 225.—לְרִיב, ל prep., 152. *b*. 2; רִיב, Inf. with ל, 522. Meaning: 'If man should choose to contend with God.'—יַעֲנֶנּוּ, Kal Fut. from עָנָה, with epenth. suffix; see in Par. XXIII. and 313; comp. accent marking penult tone.—אָחָה, fem. of אָחָה, אָחָה for אָחָה, 107. 2.—מִי, poet. for מִן prep.—אָלָה, 144. I. Meaning: 'Man could not answer him,' (יַעֲנֶנּוּ, Fut. used as Subj. mood, 203), 'as to one thing of a thousand,' i. e. as to one of the thousand accusations which God could make. General sentiment of the whole: 'In the sight of God, man is exceedingly sinful.'

* *Out of Pause* means, when no pause-accent in on a word; *in pause* means, when a word is furnished with a pause-accent.

XCVI. Job 18: 5, 6. גַּם, *surely*.—יִדְעֶךָ, in pause, verb intrans., *shall be quenched, shall go out*.—יִגַּה, from נָגַה, Fut. Kal, 252, with Mappiq, i. e. moveable, 84.—שְׁבִיב, const. form of Dec. III.—אָשׁוּ, suff. state of אָשׁ, Dec. VIII.—בְּאֶחָלָיו, *beso-h'lo* 67. *b*, suff. sing. of אָחֵל, Dec. VI. *k*. One might expect a Pattabh under the ה in the ground-form, but we find Seghol employed.—גִּירוֹ, written both גִּיר and גִּר, 63.—עָלָיו, prep. עַל, in the form of the suff. plural of a noun, 407. *b*, with a pronoun suffixed; lit. *above him*, referring to the position of a lamp or torch, suspended from the ceiling of a room, or the summit of a tent, and elevated above the persons in it. Sentiment: 'The prosperity, or flourishing circumstances, of the wicked, shall speedily come to an end, and be succeeded by misery.'

XCVII. Job 27: 8, 9. מֶה-תִּקַּח, Dag. euphonic, 75. *a*; תִּקַּח, const. state of Dec. X., moveable, 56. 1.—כִּי, *when*.—יִבָּצַע, in pause, lit. *when he [God] shall cut off*, viz. the soul or life of the wicked.—כִּי, *when*.—יִשָּׁל, apoc. Fut. of שָׁלַח, 283. *γ*. *a*, and Note 2. Meaning; *When God shall take away his life*.

הֲצַעֲקָתוֹ, interrog., 152. *d*. The accent before it is prae-
pos., 95, and the real tone is on the ultimate of the word; the
noun is of Dec. XI. *d*.—תִּבּוֹא, Par. XX. 3 fem., agreeing with
צָרָה. עָלָיו, in No. 96. Lit. *Will God hear his cry, when distress
shall come upon him?*

XCVIII. Job 32: 8, 9. אֶבֶךָ, with accent prae-
pos., and tone on the ultimate, 95.—וְיָחַ, Methagh, 87. *m*.—הִיא, *is*, for the verb of
existence, 469.—נִשְׁמַת, const. of Dec. XI. *c*.—שִׁדְיִי, prob. a noun
with an old plur. ending, 325. *b. b.* from שִׁדְיִי, *mighty*, and so (like
אֱלֹהִים) a *pluralis majestaticus*.—תִּבְרִינָם, Fut. Hiph. from בִּרָן, *is*
is suffix, 309 under *c*. The Qamets under the ת falls away, be-
cause the tone is moved forward by the suffix, 133. Meaning:
'Truly there is a spirit in man; and the inspiration of the Al-
mighty has given him understanding;' i. e. there is an intelligent
spirit of divine origin, an inspiration of the Almighty, given to
man. So, with Umbreit, would I construe this passage; and not
with Rosenmueller, who makes the two parts of the sentence
antithetic; e. g. 'although man has a rational soul, yet God only

gives him understanding.' Is not *understanding* given, on the part of heaven, when a *rational* spirit is given?

רְבִיִּים, *majores natu, elders*, comp. Gen. 25: 23, where it is opposed to צְעִיר, *junior*; here it is parallel with זְקֵנִים, *old men*.—וְיִזְקֵנִים, in pause, 144, also rough enunciation, 225.—וְיִזְקֵנִים, *neither*, because it follows לֹא in the preceding *στίχος*, 558. Note.—רְבִיִּי, Par. XIV.—מִשְׁפָּט, *rectitudinem, what is right*. It is the young Elihu, who says this to Job and his friends. His meaning is, that 'he himself enjoys the inspiration of the Almighty; but that the persons whom he addresses, are not to be taken for wise men, i. e. for men wiser than himself, because they are older than he.' In other words, he claims the right of teaching them, although his seniors; and presumes to do this, on the ground of special divine illumination.

XCIX. Job 36: 5, 6. הֵן, i. e. הֵן, 89.—בְּבִיר, with accent *prae*pos., and tone on the ultimate, 95.—וְלֹא, *nor*; or it may be literally rendered, *et non*.—וְיִמָּאֵס, in pause.—בְּבִיר, *adj. of Dec. I.*, in const. state before בֵּן; or in the abs. state, if one construes thus, *mighty as to strength of heart*, which is the preferable method. 'Mighty as to strength of heart' means, who has great strength of mind, who (as we say), is *magnanimous*. In what this magnanimity consists, is pointed out in the following *στίχος*.

וְיִחָיֶה, Fut. Piel from יָחַי.—עֲנִיִּים, plur. of עָנִי, Dec. VIII., vowel changes as in Dec. III.—יִחַיֶּה, Kal Fut. of נָחַי, 254. 2. Meaning: 'God will not keep alive, i. e. God will destroy, the wicked, and vindicate the right of the oppressed;' and this, 'because he is great in strength of mind, i. e. because he is *magnanimous*.'

C. Job 40: 3—5. וְיִשְׁכַּח, see in No. 95.—אֶת sign of Acc.—וְיִשְׁכַּח, see in No. 95.—קָלָה, Kal Praet. of קָלַל, tone on the penult, 100. *f. Note*.—אֶשְׁיַבֶּה, Hiph. Fut. 1st pers. from שָׁוָה, the Qamets under the א is dropped, because the tone is thrown forward by the suffix יָ, which is for יָבֵה, 309. *d. 2*.—יָדִי, *my hand*.—שָׁמַיִתִי, Praet. of שָׁמַיִם or שָׁמַיִם.—לְמוֹ, poetic form of לְ prep., לְמוֹ-פִי, *upon my mouth*.—פִּי, Pe Raphe, 80. The suff. יָ (Yodh pronoun) coalesces with the Yodh of פִּי, const. form of פִּי, 336. Note 3. Meaning: 'I impose silence upon myself.'

אָהַח, see in No. 95.—דָּבַרְתִּי, Piel, with tone on the penult, 100. *d*, although it is not marked, in this case.—אֶעֱנֶה, from עָנָה, full form of Fut., comp. 283. γ. פ. Gutt. letter *h*.—שְׁתַּחֲוִים, dual, fem. of שָׁחָו; prob. שְׁתַּחֲוִים is for שְׁתַּחֲוִים, (Gesenius says, for שְׁתַּחֲוִים). I take the Dagh. in the Tav, (which is inserted contrary to the rule in 80), to be a kind of *compensative* Daghesh, 74. *b*. Note.—אוֹסִירָה, Hiph. Fut. of יָסַר. Meaning: 'I have spoken once, viz. with haste or inconsideration; yea again, or a second time, in like manner; but I will do so no more.' The whole expresses the deep sense of vileness and inconsideration, which Job entertained with respect to his past character and conduct.

PART III.

NOTES AND EXPLANATIONS.

WHEN the student shall have completed the study of Part II., agreeably to the directions given in the introduction to the Notes on the same; and shall also have *reviewed* the same in a proper manner; he may be supposed to have acquired such a knowledge of the forms of Hebrew words, of the method of grammatically analysing them which ought to be practised, of the manner of employing the grammar for this purpose, and of finding in it what he needs in order to obtain a complete view of the principles of any analysis, that the Notes may, in future, be less copious and particular than they have hitherto been. All this, I repeat it, may be now taken for granted, *provided the student has REVIEWED Part II. in a proper manner.* By this I do not mean, the going through with one solitary review, and this a hasty one too, (as is usually the fact); but I refer to a review, conducted on the principles which Jahn has laid down, in his Dissertation on the Study of the Oriental Languages; a piece which, I would hope, will be attentively read by every one in our country, who intends making a serious effort to acquire a knowledge of the Hebrew tongue. I mean a *review*, which shall be repeated continually along the way, when the student first goes over with Part II.; and then again made entire, with respect to the whole of Part II., after the *first* reading is completed.

With the knowledge thus acquired, the student will come to the study of Part III., with some good measure of due preparation. Let him not think the time and pains spent on Part II., to be in any degree lost, or expended in vain. Although he may seem to go slowly, yet he is, by such a method of study, laying

the foundation for rapid progress, at some future period of his efforts. Grammatical forms and analyses being once well mastered, the progress in the Hebrew language will probably be such as to exceed the sanguine expectations of most students. But unless they are mastered at the outset, there is great probability that they never will be at any future period. In most cases, such is undoubtedly the fact. And if the student, in his subsequent exegetical studies of the Old Testament, finds himself, at every turn, in a state of doubt or uncertainty as to the real grammatical construction and arrangement of any passage; how is it possible, that he should ever be able to acquire a comfortable degree of assurance, that he is right in his conclusions with regard to the meaning of any difficult passage? Suppose he resolves to consult commentators, who have a more profound knowledge of grammatical and lexicographical matters than himself; often such commentators disagree; and then where shall he resort for satisfaction? Or if they agree, they assign reasons for their opinion, of which his acquisitions do not enable him to judge; then how is he to obtain satisfaction? All this shews the importance of laying well the foundation of Hebrew study, and in such a way, that any superstructure can be built upon it, which the future may require; as has been already said above. Indeed, if there be any object in expending time, and money, and labour, upon the study of Hebrew, that object must be, or ought to be, a truly valuable one. But of what value is a superficial knowledge of the language in question, which neither enables one to interpret skilfully himself, nor duly to appreciate the labours of others who have performed such an office?

I would hope, that these brief remarks on this important subject are not out of place, at a time when the student is shaping his course for all his future life, in respect to the study of the Jewish Scriptures. "Drink deep, or taste not," is advice which may be urged as properly on the young philologist, as on the poet. Indeed, if there be any who have no taste for such studies, and no proper sense of the value of them, and who want nothing more than the *name* of having studied Hebrew, while

they are too indolent or too irresolute to make the acquisitions necessary to understand this language well, then let them keep away from our public Seminaries, where such study is required, and prepare in another way for the ministry, where their sloth and irresolution can be more creditably indulged. There can be but one persuasion, in regard to this whole matter, among all men of sense. Either the acquisition of the Hebrew language is valuable, or it is not: if it is not, then choose a course of study which supersedes it; if it is, then study it so as to get something valuable from it; something more than the *name* of being a Hebrew scholar, a name which is not unfrequently bestowed on some, who would find it, in most cases, beyond their power to distinguish a Qamets Hhateph from a Qamets.

Let not the student, then, who is in earnest, deem one hour misspent, which is spent in giving him elementary knowledge that will make him *radically* acquainted with the nature of the language which he is studying. Let him patiently pursue the method of *thorough* analysis, to which I have attempted to introduce him in the preceding pages; and then I can promise him a rich harvest in due time, for all his toil in thus sowing the seed. Those who will not cultivate the soil, nor duly sow the seed, must expect a harvest that will be light; or at best, a crop of grain, the kernel of which is either shrivelled or blasted.

The Notes, for the future, will, as intimated above, be more sparse than heretofore, on account of the reasons stated at the commencement of these remarks. Still, they are intended to leave nothing of an analytical nature unexplained, which one may not now suppose the student able to find out, by his own efforts.

The biblical accentuation, for a few of the first Nos., is but partially inserted. It is intended to be employed, only in case the larger pause-accent occurs, or a word has the tone on the penult, or there is some special reason (which will be the subject of notice) for inserting it.

After these Nos., which reach as far as the end of Gen. ii., the whole train of accents is introduced. The reasons for this will

be stated, when I came to the Notes on that part of the sequel, which commences with Gen. iii.

I would fain hope, that the student will pursue the same thorough course of analysis, in regard to all which is to come, as he has been taught to do, in regard to Part II. In this way, the knowledge which he may have already acquired will be put to the test. The instructor, also, should persevere in the same particularity of demand upon the student, which the nature of the Notes above has led him to make. In this way, a multitude of difficulties, that must press upon the Hebrew student at any advanced course of inaccurate study in the usual way, will be removed *in limine*, and *gradually*; so that he will never be sensible of any loss of time, occasioned by efforts to overcome them. The knowledge necessary to remove them, will thus incorporate itself with all his linguistic acquisitions of the Hebrew, and become a component and necessary part of it. I repeat it, and I desire it to be distinctly remembered by every student of Hebrew, who uses this book, that *it is much better to master all the difficulties, at an early period*, (and a great saving of time also, if the whole course of study be taken into view), *than it is to pass them over, and defer them to a future opportunity, which it is supposed will be more convenient*. Like most procrastinated objects, this, in all probability, will never be obtained, where such a course is taken.

NOTES ON PART III.

No. I.

(2)* הִיָּתָה, 3 fem. Praet. from הָיָה, Methegh, 66. e.g.—תָּהָר, tone on the penult, the first accent marking it, 95. *b*; תָּהָר, as the tone shews, 100. *a*, is a Segholate, employed instead of תָּהָר, 120. *b*; Tav Raphe, 80.—בָּהָר, the same throughout, the kind of accent only excepted.—חֲשֶׁךְ, *hhō-shēkh*, 62. 2.—פָּנִי, from פָּנִים, Piel Part. fem., Par. XXI.

* The Nos. in parentheses denote the *verses* in the Hebrew text.

Some have supposed that *בָּרָא*, in v. 1, means only, *to dispose, to arrange, to form*, viz. out of materials already existing, *to reduce to order*. But v. 2 shews, that no mere arrangement or disposition of matter can be intended by *בָּרָא*; for after the action implied by *בָּרָא* had been performed, the *earth* still remained in a chaotic state. That the original matter of the *heavens* was in a similar condition, is evident from vs. 6—8, and 14—19. All order and arrangement plainly seem to be considered, by the writer of Gen. i., as having been effected *after* the original act of creation. With the apostle, therefore, we may safely believe, that “the worlds were formed by God, so that the things which are seen, were not made from those which do appear, Heb. 11: 3,” i. e. were not originally made out of matter already existing. *The original act of creation*, as understood by the sacred writers, appears plainly to have been, *the calling of matter into being, the causing of it to exist*; and out of this, the heavens and the earth were afterwards formed, i. e. reduced to their present order and arrangement. Philosophy may speculate on this, and maintain, with Aristotle, the eternity of matter; but philosophy can prove nothing on this subject, nor even render such speculations probable, if revelation were out of the question.

תהו ובהו, lit. *emptiness and desolation*, or, *empty and void*, two synonymous words, of nearly the same import; and designed therefore to express *intensity*, 438. d. and Note; so that the meaning here seems to be, ‘The earth, in its original state, was altogether empty or void,’ viz. devoid of the various productions which it afterwards was caused to exhibit.

והשך, etc. i. e. no light yet existed, to shine on this empty, desolate *תהו*. This last word seems to denote *the abyss* of chaotic elements, out of which the world was formed; probable root, *הוה*, to be confused, bewildered.—*רוח אלהים*, divine energy or efficacy; comp. *πνεῦμα* in Wahl’s Lex. no. 6. b. a. etc.—*מרחפת*, hovered over, brooded over; lit. applied to fowls hovering over their young. It seems here to designate the power or energy of the Creator, which, as it were, *brooding over* the newly created world, imparted to its elements the power of communicating life

and energy to plants, animals, etc.; comp. Gen. 1: 11, *תִּרְשָׁא הָאָרֶץ*, *let the earth cause to spring forth*, and v. 12, *וַתֵּצֵא הָאָרֶץ*, *and the earth did bring forth*, viz. plants, trees, etc. Comp. also Gen. 1: 24 seq. where it is stated, that *the earth produced animals* of various kinds. To this vivifying influence, the *מְרַחֵם* of our text seems plainly to refer.

הַמַּיִם indicates the same thing here as *תְּהוֹמוֹת*; and so, on the other hand, *תְּהוֹמוֹת* is frequently used for *מַיִם*, see Lex. That the original chaotic mass, from which the earth in its present form was made, exhibited *מַיִם*, *water*, as the predominant element, appears from Gen. 1: 9. The assertion, that *רוּחַ אֱלֹהִים* *brooded על-פְּנֵי*, *over, on the face of*, this element, borrows its costume from the action literally indicated by *מְרַחֵם*. Meaning: 'Divine influence communicated a productive, vivifying power, to the original elements of the earth.'

No. II. Gen. I. 3—5.

(3) *יִהְיֶה*, a Segholate apoc. Fut. of *הָיָה*, 283. *γ, k*, instead of *יִהְיֶה* or *יִהְיֶה*, 120. *b*; or instead of the nude apoc. form *יִהְיֶה*; comp. the Segholate forms of nouns, in 367 and Par. of Dec. VI. *s—w*. This apoc. Fut. 3 pers. is used instead of the Imp., 201. Note.—*וַיִּהְיֶה*, with Vav conversive, but Dag. omitted in the Yodh, 73. Note 3; Methegh here, 87. *g*.

This sentence presents one of the highest instances of moral sublimity, which can be any where found. Longinus has cited it as such, in his work on the Sublime.

(4) *וַיִּרָא*, apoc. Fut. with Vav. conv., from *רָאָה*, 283. *γ. n*. The form is what is called *nude*, i. e. apocopated without the addition of any furtive vowel to make out a Segholate form; like *וַיִּרָא*, *וַיִּרָא*, *וַיִּרָא*, in the Par. 283. *γ*. The full form would be *וַיִּרָא*, apoc. *וַיִּרָא* (*א in otio*, 57. *a*), so written instead of *וַיִּרָא*, for reasons given in the last reference, and in 119. *b*. But the analogical form *וַיִּרָא*, is changed to *וַיִּרָא*, because of the *ר* in the final syllable, 113; past tense as to meaning, 208 and 504. *d*.

וַיִּבְרָא, 216. 4.—*וַיִּבְרָא*, *ה* with Pattahh, 152. *a. 3*; *ה* without Methegh, comp. 87. *g*.

(5) לְאֹרֶךְ for לְהֵאֹרֶךְ, 152. *a*. Note.—לְאֹרֶךְ יוֹם, *to the light, day*. After a verb of naming (קָרָא), the Hebrews put the object addressed in the Dat. with לְ, and the name given in the Acc., and govern it by קָרָא.—לַחֲשֵׁךְ for לְהַחֲשֵׁךְ, 152. *a*. Note.—לַיְלָה, *lāy-lā* in pause, לַיְלָה out of pause; הֵ is merely *paragogic*, and the original ground form is לַיִל, Dec. VI.—וַיְהִי, see in v. 3.—וַיְהִי, for וַיְהִי (the const. is וַיְהִי), for וַיְהִי, see 142. *a*; for the use of וַיְהִי as an *ordinal*, see 396.

“But could there be *day* and *night*, at this period, when no sun was created? The heavenly luminaries were not formed, until the *fourth* day; see vs. 14—19.”

The seeming difficulties involved in this, have led many recent critics to deny that the account of the creation, in Gen. i., is any thing more than a kind of philosophical speculation, adorned with a species of poetic costume. ‘But here, i. e. in v. 5,’ say they, ‘the writer has forgotten himself; for he has represented the first, second, and third days as having had a regular existence, before the heavenly luminaries were formed.’ That the representation itself is such as they assert it to be, need not be denied. But that ‘the writer *forgot himself*,’ is not equally certain. In Gen. 1: 3, 4, light and darkness are distinctly related to have had an existence, *before* the sun, moon, and stars were created. All that remains then, to render the fact probable that *day* and *night* existed at the *same period*, is, to suppose that the same Almighty Creator, who formed the light and the darkness, did cause successive alternations of these, so as to make day and night, before the heavenly luminaries were called into being. Was not the same omnipotence which created the light, competent to effect such an alternation of it? That it did not effect it, who is able to prove? And until it is proved, we may acquiesce in the views of the sacred historian.

No. III. Gen. I. 6—8.

(6) בְּהוֹרֶה, ground-form הוֹרֶה, Dec. VI. *n*.—וַיְהִי, consists of the Fut. וַיְהִי, as above, joined with ו conjunction, (not ו conversive, which takes the vowel Pattahh, 208). The original points

would be thus, וַיְהִי, which is an impossible syllable, 42, comp. 137, and also 152. c. 5. The reason why וַיְהִי (not וַיְהִי) is here used, is to connect this word, in construction, with וַיְהִי in the preceding clause, and to shew that both stand in the same predicament as to meaning. The use of וַיְהִי here, would give the sense of, *and it was*; which the writer does not mean to say.

בֵּין מַיִם וּבֵין מַיִם, of the same meaning as בֵּין מַיִם לְמַיִם; see in v. 4, בֵּין הָאֵוֶר וּבֵין תַּחֲשֻׁךְ. So in Deut. 17: 8; comp. also in Gen. 1: 7. This use of ל after בֵּין is peculiar, and not explained sufficiently by the Lexicons. Lit. *By a separating* (בֵּין) *of the waters, in respect to* (ל) *the waters*; i. e. of the waters above the visible expanse of the heaven (רָקִיעַ), from those *on*, or *in*, the earth beneath; comp. v. 7.

(7) מִן, 283. γ.—מִן, in v. 4.—מִן, compound of מִן and מִן, 407. f.—מִן, lit. *from the above* (the upper part) *of the expanse, or, the above in respect to the expanse.*

(8) מִן, construction after a verb of calling, or naming; see on v. 5.

No. IV. Gen. I. 9—12.

(9) וַיִּקְוֶה, *yīq-qā-vū*, with the first ו moveable, 56. 1, Fut. Niph. of קָוָה.—וַיִּקְוֶה, as in וַיְהִי, v. 6; וַיִּקְוֶה, Fut. Niph. 3 fem. sing., from קָוָה; for וַיְהִי, comp. §§ 111. 112.—וַיִּקְוֶה, *hāy-yāb-bā-shā*, Dec. VI. fem., like the Greek ἡ ξηρά.

Meaning: 'Let the waters which cover the whole earth' (making it a תְּהוֹם), 'be collected into an ocean, or oceans, so that the solid earth may appear.'

(10) וַיִּמְלֶקֶת, *ū-lemīq-vē*, from מִלְּקָה, Dec. IX., in const. state.—וַיִּמְלֶקֶת, see on v. 4.

11. תְּשֻׁבָּה, Fut. apoc. Hiphil; for Methegh, see 87. h. Comp. v. 2 with this, as to sentiment.—תְּשֻׁבָּה, in apposition with תְּשֻׁבָּה.—מִזְרֵי, Part. Hiphil.—עֵץ פְּרִי, *the tree of fruit*, i. e. the fruit-tree.—עֵץ פְּרִי, *ō-sēp-perī*, 75. a. The accent is placed here on the first syllable in עֵץ, because the word is immediately followed by a tone-syllable, פְּרִי being a monosyllable.—מִן, *לְמִינִי*, Dec. I.—אֲשֶׁר זָרְעוֹ, *whose seed*, 478.—בּוֹ, [is] *in it*, 554.

(12). וַתֵּצֵא, Vav conversive, and apoc. Fut. Hiphil from יָצָא. —לְמִינֵהוּ, suff. pronoun, see in Par. under 336.—עֲשֵׂה-פְּרִי, *ō-sēp-perī*, 75. *a*. But here the accent is removed, by the Maq-qeph which follows, 89, making a difference between this and the instance in v. 11 above.

No. V. Gen. I. 14—19.

(14) יְהִי, sing. apoc. Fut. (see on v. 3. above), while מְאֹרֹת is plural; see Synt. 489 and Note.—מְאֹרֹת, from מְאֹר, Dec. III.; for the omission of Vav in both the final syllables, see § 63. § 65.—בְּרִקִיעַ, 137; בְּרִקִיעַ, const. of Dec. III.—לְהַבְדִּיל, Inf. Hiph., for form, see 216. 3, and comp. 152. *a*. Note.—וְיָהִי, conj. giving the Praet. form a Fut. sense, 209.—לְאֹתֹת, from אֹת, and for אֹתֹת, § 63. § 65.—מִזְמָרִים, from מִזְמָר, Dec. II., Munahh on the Mem instead of a Methagh, 87. Note 3, comp. 87. *a*.—שָׁנִים, Dec. XI. Meaning: 'Let them be for signs which shall distinguish seasons, days, and years.' Lit. *Let them be for signs, even for stated seasons, and for days and years.*

(15) וְיָהִי, see on v. 14.—לְמְאֹרֹת, *ibid.* The student will observe the diversity of orthography, in regard to the insertion or omission of the Quiescents; see § 63. § 65.—הַשָּׁמַיִם, with a pause-accent of the second class, but Pattahh not prolonged, 149.—לְהַאֲרִי, Inf. Hiph. of אָרַח, for the הֵ, see 521. *c*; lit. *for the causing of light.*

(16) וַיַּעַשׂ, supra v. 7.—שְׁנַיִם, dual const. of שָׁנִים, in const. state with הַמְאֹרֹת, 457. *a*.—הַקָּטָן, with the article, 414. 1.—אֶת-הַמְאֹר, Acc. after וַיַּעַשׂ implied, and mentally brought along from the preceding clause; for אֶת, see 427.—לְמִמְשָׁלָה, Dec. XIII. *For the rule of the day*, is a figurative expression, denoting the powerful or predominating influence of the sun by day. So Pliny calls the sun, *Coeli rector*; and Cicero, *Omnium moderator ac dux*.—וְאֶת-הַמְאֹר, as above.—הַקָּטָן, *the small*, i. e. the smallest, or the smaller, 455. *a*.—הַלָּזָה, with parag. הֵ, and tone on the penult, 100. *i*.—הַכּוֹכָבִים, Methagh, 87. *e*.

(17) וַיִּתֵּן, Fut. with ו conversive, from נָתַן, 254. 2; lit. *set*

or *put*.—אָהם, אָה sign of Acc. combined with suff. pronoun ם־; see under 408.

(18) וְלִמְשָׁל, וְ conj. ; לְ prep. ; and מְשָׁל, Inf. construct. Before it, וַיִּתֵּן אֹתָם is implied ; lit. [*and he set them*] *for ruling*.—בַּיּוֹם, for בְּהַיּוֹם, 152. a. Note ; lit. *by day*.—בְּלִיָּה, for בְּהַלִּיָּה, ib.—לְהַבְדִּיל, Inf. Hiph., where the contrary practice, viz. that of retaining ה, is exhibited, 216. 3.—וַחֲשָׁךְ, act. ה, 152. a. 3.

(19) וַיִּרְא, v. 4 above.

No. VI. Gen. I. 20—22.

(20) וַיִּשְׁרְצוּ, 201. Note.—שָׂרָץ . . . , a mode of construction exceedingly common in Hebrew, viz. that of joining a verb with its correlate noun, in order to designate *intensity, certainty, repetition*, etc. שָׂרָץ here plainly means, *the smaller water animals*.—נֶפֶשׁ חַיָּה, *of living or animated breath*. As to the meaning of *breath* (for נֶפֶשׁ), see Job 41: 13, an undoubted instance ; and nearly as clear is it, in Gen. 1: 30, below.—חַיָּה, properly adj., from חָי, Dec. VIII. Meaning : ‘Smaller animals which live and breathe ;’ or, ‘which have the breath of life.’ I take שָׂרָץ to be in the const. state, before נֶפֶשׁ חַיָּה.

עוֹף, noun of multitude, no plural, Dec. I.—וַיַּעֲוֶף, Poel of עָפַף, 175 and 262.—עַל-פָּנָיו, Rosenmueller renders, *versus, towards* ; and he appeals to Ex. 9: 22. 10: 21. Gen. 19: 28, for confirmation. The meaning thus given is : ‘Let the fowl fly over the earth, toward the expanse of heaven ;’ or, ‘toward the firmament above.’ On account of the word רָקִיעַ here, it would seem necessary to acquiesce in this explanation.

(21) הַתַּיִמִּינִים, Yodh omitted in the last syllable, 63 ; lit. *sea-monsters, the larger sea-animals*.—כָּל-נֶפֶשׁ הַחַיָּה, *every living being, or living creature, or living thing* ; the two latter Hebrew words designating any thing which has *animal* or *animated life*.—רִמָּשָׁת, הָ article for pronoun here, 414. 2. b. Note ; רִמָּשָׁת, Part. fem. Seghol., see in Par. XXI.—לְמִינֵהֶם, suff. of plur. pron. ך־ם, see in 336.—כָּנָף, lit. *of wing*, i. e. every winged fowl, 440. a.

(22) וַיִּבְרָא, Vav convers. without the Dagh. after it, 73.

Note 3; יִבְרָךְ, with penult tone, 101. *b*, and Tseri shortened in the final syllable, 129. *a*.—אָחָם, see on v. 17.—לֵאמֹר, for לִאמֹר, 119. *c*. 1.—רָבוּ, פָּרוּ, Imp. Kal. of פָּרָה, רָבָה, for פָּרִיו, פָּרִיָּה, 118 and Note 3.—בִּמְיָם, for בְּהִימָם, 152. *a*. Note, from יָם, Dec. VIII. irreg.; יָם seems here to mean, *the cavity*, or *gulf*, in which the waters of the ocean repose. In the same sense it is plainly used, in Is. 11: 9. Hab. 2: 14; although the Lexicons neglect this sense.—יָרַב, apoc. Fut. Kal, from רָבָה, 283. *γ*.

No. VII. Gen. I. 24—31.

(24) הוֹצֵא, apoc. Fut. Hiph., 3 pers. fem., from יָצָא; for Imp. use, see 201. Note.—נֶפֶשׁ חַיָּה, generic, *every living creature, animal or animated beings*.—לְמִינָהּ, where the suff. הָ is sing. because its antecedent is so; but the meaning is plural, *their*, because the antecedent is *nomen multitudinis*, 476. *a*. Note.—בְּהֵמָה, Dec. XI., in apposition with נֶפֶשׁ, and governed in the same way; as are also the two nouns which follow. בְּהֵמָה here means, *tame beasts, cattle*; רֶמֶשׂ, *reptiles*; and חַיֵּי-הָאָרֶץ, *wild beasts*.—חַיָּה, 125. *c*, instead of חַיָּה reg. const. of חַיָּה. This form is not unusual in this noun; e. g. חַיָּהוּ שָׂרִי, חַיָּהוּ יַעֲר, etc. But it is not common, in general. Its tone is on the ultimate, as we see in Ps. 104: 11; but in the passage before us, Maqqeph takes away the accent, 89.—לְמִינָהּ, as before.

(25) הִיאָדָמָה, Methegh, 87. *e*.

(26) נִבְרָא, Fut. Kal. 1st plur., from עָשָׂה. Most of the older critics find an intimation in this plural, (as they believe), of a plurality of persons in the Godhead. But the evidence seems too doubtful, in this case, to be relied upon. The *pluralis majestaticus*, or *pluralis excellentiae*, as it is called, in respect to אֱלֹהִים, אֱלֹהִי, אֱלֹהִיִּם, etc. seems now to be generally conceded, 437. 2. That *pronouns* may be used, and are used, in a similar way, among the Oriental nations, seems to be somewhat certain from the following examples; viz. Ezra 4: 18, 'The letter which ye have sent unto us (עֲלֵינוּ Chald.);' it is king Artaxerxes who says this. Dan. 2: 36, 'We will tell the interpretation of it;' it is Daniel who is speaking. So in 1 Macc. 10: 19, 20, king Alexander says,

Ἀκηκόαμεν—καθεστάκαμεν. In 1 Macc. 11: 31, 33, 34, king Demetrius says, Ἐγράψαμεν—ἡμῶν—ἐκρίναμεν—ἐστάκαμεν, κ. τ. λ. In 1 Macc. 15: 9, king Antiochus says, Κρατήσωμεν—δοξάσομεν. So in John 3: 11, Jesus says, οἶδαμεν—λαλοῦμεν—ἑωράκαμεν. In Mark 4: 30, Jesus says, ὁμοιώσομεν—παραβάλωμεν. In 1 John 1: 4, this apostle says of himself, γράφομεν; and Paul often employs the first person plural. Comp. with פִּי־וְפִי above, Gen. 3: 22, 'Like one of us;' Gen. 11: 7, 'Let us go down, and let us confound;' also Is. 6: 8, 'Who will go for us.' The passages sometimes adduced, in Gen. 29: 27. Num. 22: 6. Cant. 1: 4. 1 K. 12: 9. 2 Sam. 16: 20. 24: 14, and Job 18: 2, 3, may be all considered as *communicative*, i. e. as common to the speaker and his friends, and so do not fairly belong to the above illustrations; although Rosenmueller has adduced the three last passages, in the latest edition of his Commentary on the Pentateuch, as evidence that the plural was used by an individual speaker, and appropriated to himself.

It is clear, that this idiom is not common or frequent, in the Old Testament; it is more common in the Apocrypha, and in the New Testament. In modern times, it is the well known and general usage of royalty. It is singular, indeed, that kings should employ it for the sake of adding emphasis to their claims of honour, while a private individual, in particular one who addresses a public assembly, employs it to avoid the appearance of egotism, or of assuming too much; a manifest abuse of its original design.

Modern usage, however, can not help us to determine the *usus loquendi* of the Hebrews. So far as this is now discoverable, by the evidence before us respecting the use of the plur. number in the Old Testament, I feel constrained to agree with those critics, who resolve it, on the whole, into the *pluralis excellentiae*.

בְּצִלְמִנִּי, with suff. נִי, from צִלְמִי, Dec. VI. a. The plural נִי is to be accounted for on the same ground with נִי־פִי above. —בְּדִמּוּתִי, suff. state of דִּמּוּתִי, Dec. I., נִי as before.

Not a few recent critics have maintained, that the writer of Gen. i. believed God to be in reality of the same form with man, i. e. that the writer was an Anthropomorphite. But was Paul one

of this sect, because he says, in 1 Cor. 11: 7, that 'man is the image and glory of God?' and this too, not in reference to his *moral* qualities, as in Eph. 4: 24. Col. 3: 10. Was Moses, (who, if not the author of the account of creation, yet at least was in all probability the person who inserted it in the Pentateuch), was he a believer in the real *physical*, human form of the Divinity? This same Moses, who, in the second Commandment, has so absolutely and utterly prohibited all resemblances whatever of the Godhead, either to be made, or to be worshipped? What other motive, but a belief in the spirituality of God, could induce him to do thus? In a word; one may well ask, whether there is any more *Anthropomorphism* in Genesis, than in other parts of the Bible; and a considerate, fair answer to this question, will enable us to judge of those opinions, which ascribe such childish views of the Supreme Being to the early ages of the world, and in a special manner to the early part of the Hebrew Scriptures. If God ever revealed himself, in any way, to the early progenitors of our race, it is at least essential to suppose, that his *spiritual nature* was one of the first things which was revealed and understood. How could the idea of a Creator and Governor of the *Universe*, consist with the idea of a Divinity limited by a physical form, and of course circumscribed in his operations? The early ages of the world were not so stupid as to be incapable of seeing this; nor are the monuments left behind of their skill and capacity, such as to warrant us in taxing the people of God with the grossness of *Anthropomorphism*.

In regard to the words *צֶלֶם* and *דְּמוּת*, they stand related in Hebrew, as *imago* and *similitudo* do in Latin. They are so nearly synonymous, that they are plainly employed here together, for the sake of *intensity* or *emphasis*, 438. d. Meaning: 'God made man peculiarly in his image, i. e. in a manner altogether distinct from that of other created terrestrial beings.' That this has special respect to the intellectual, rational, and moral powers, with which man was endowed, and to the consequent pre-eminence or dominion over the lower creation which these gave him, seems to be obvious, when all the passages respecting God and man, in va-

rious parts of the Sacred Writings, are compared together. His pre-eminence is particularly referred to in what immediately follows.

וַיִּרְדֵּי, not conversive, but only connecting the Imp. sense here, with the Imp. sense of נַעֲשֶׂה in the preceding clause; see on וַיְהִי, v. 6 above.—וַיִּרְדֵּי, Fut. of רָדָה, 201. Note.—וַיִּרְדֵּי בְּדִגָּתָהּ, the verb taking ב prep. after it, 506; Beth Raphe, 80; דִּגָּתָהּ, from דָּגָהּ, Dec. XI., ג Raphe, 81. 1.—בְּעִיֹף, with prep. ב, for the same reason that דִּגָּתָהּ takes it; and so in בְּבִהֶמְתָּהּ (for בְּהִבְהֶמְתָּהּ, 152. a. Note), and in בְּכָל (bis) in the latter part of the verse; for all have וַיִּרְדֵּי implied before them.—הָרִמָּשׁ, art. for pronoun, 414. 2. b. Note.

The pre-eminence of man over all other terrestrial creatures, is clearly and strikingly expressed by this.

(27) אֲתָם, used *generically* here, as the plur. pron. אֲתָם, at the end of the verse, clearly shews.—בְּצִלְמוֹ, omitting דְמוּתָהּ here, which was joined with צִלְמוֹ in v. 26. *Intensity* of expression, however, is here effected, by a repetition of צִלְמוֹ itself, as follows in the sequel; see 438. d.—אֹתוֹ, *him*, see in 408, Par. of אֹת with Accusative.—נִקְבָּהּ, Dec. XI. The application of זָכָר and נִקְבָּהּ to אֲדָם, shews that this last word is here *generic*.—אֲתָם, see in 408 as above.

(28) וַיִּבְרָךְ, see on v. 22.—לָהֶם, 506.—פָּרוּ וּרְבוּ, see on v. 22.—וּכְבִּשְׁתָּהּ, שׁ with Qibbutz vicarious, instead of שׁוּ, 41; for the omission of the Vav, 65; הָ, *it fem.*, viz. the earth.—רָדָה, Imp. of רָדָה; followed by ב prep. before the nouns which it governs, as in v. 26.

(29) נִחְזָהּ, for נִחְזָהּ, 254. c. Note.—זָרַע, Part. act. of זָרַע.—הָעֵץ, art. הָ; עֵץ Dec. VII.—אֲשֶׁר-בּוֹ, *in which*, 478.—פְּרִי-עֵץ, *tree-fruit, dendral fruit*.—זָרַע זָרַע, *lit. seeding seed*, i. e. producing seed. Meaning: 'Every fruit tree, which has the power of propagating itself;' or, 'every one which has the power of producing a regular crop.'—וַיְהִי לְאָמָּהּ, like the Latin, *sit testimonio, sit decori*, etc.; אָמָּהּ, Dec. XII.

Because *animals* are not here mentioned, it has been maintained by many, that animal food was not originally permitted

to man, before the flood. But see Gen. 4: 2, 4. Why was Abel a *shepherd*? See also Gen. 7: 2, where beasts *clean* and *unclean* are distinguished. Does not this probably refer to animals, allowed or forbidden to be eaten? Still, in Eden, our first parents probably did not eat flesh.

(30) וַיִּבְרָא אֱלֹהִים, i. e. בְּרָא, from the preceding verse.—וּבְרֵאשִׁית בָּרָא, *animal or animated breath*; see on v. 20.—אֶת-כָּל-יֶרֶק, i. e. בְּרָא, *I have given*; יֶרֶק, *grass, vegetation* here of the herbaceous kind, as the word עֵשֶׂב denotes, which is subjoined as explanatory.

The fruit trees, therefore, seem to have been originally given to man, for his nutriment; and the gramineous, herbaceous substances appropriated to the animals.

31. טוֹב מְאֹד, 456. a.

No. VIII. Gen. II. 1—3.

(1) וַיִּבְרָא, conversive Vav, with Dag. after it omitted, 73. Note 3, comp. 87. g, which shews that Methegh is usually inserted in such cases, although the *omission* of it is pretty frequent.—וַיִּבְרָא, Pual Fut. of בָּרָא.—וַיִּבְרָא צְבָאָם, Rosenm., ‘omnes copiae celestes ac terrestres.’ But elsewhere, צְבָא, in connexion with שָׁמַיִם, always refers to the *stars*; and so I take it here; as in Neh. 9: 6.

(2) וַיִּבְרָא, as before in v. 1; וַיִּבְרָא, Fut. apoc. Piel, for וַיִּבְרָא, 286. 2. The Dag. is not retained in the ל, after apocope, because ל becomes a final letter, 72.—מִלְאָכָהּ, suff. state of מְלָאכָה (for מְלָאכָה 118 and Note 2), Dec. XI. f.—וַיִּשְׁבַּח, is spoken *more humano*; as indeed every thing which we say, or can say, of God, must, in a greater or less degree, be spoken *more humano*, or ἀνθρωποπαθῶς. Meaning: ‘At the end of six days, God ceased to create;’ or, ‘he refrained from creating;’ i. e. on the seventh day he rested. The Septuagint reading here, ἐν τῇ ἡμέρᾳ τῇ ἑξῆς τῇ, and the Samaritan Peutateuch which agrees with it, are evidently the result of some transcriber’s fears, lest working on the *seventh* day should be attributed to the Creator. But what just ground of fear is there, when the writer expressly af-

firms, that God on the *seventh* day, *had completed* (יָבֵל) his work ; for that this is the sense of יָבֵל , 504. c, is clear from בְּיָשֻׁבָּהּ etc., which follows.

(3) וַיְבָרֶךְ, see 208. e. g. Meaning: 'God declared this day to be worthy of peculiar distinction, honour, and observance.' So the sequel explains it; וַיְקַדְּשׁ (208. e. g.), *and set it apart, consecrated it to a special and sacred use*; such is the meaning of קִדְּשׁ; Greek, ἀγιοποιέω.—בּוֹ, *on it, during it*.—אֲשֶׁר . . . יָצַעְתָּהּ, *which he had created in respect to making*; i. e. which he had created and made; or, which he had formed by assiduous operation. Comp. Ecc. 2: 11, for a like expression. The phraseology is unusual; but the meaning does not seem to be obscure. As a comment on the sense of וַיְבָרֶךְ and וַיְקַדְּשׁ here, read Ex. 20: 8—11.

The efforts made by recent critics and geologists, to explain away the account here given of creation, or to explain it so as to accord with their respective theories, are well known to every critical reader. The *ratio loci et temporis* does not permit me to enter into a particular examination of them here. A few hints are all that I shall give.

The account of the creation, in Gen. I. II., has been represented as a song, a *μῦθος*, a philosophem, i. e. a philosophical speculation about the origin of the universe, and (more prevailingly) of late, among a certain class of critics, as a kind of semi-poetic *μῦθος*, philosophic in its speculative origin, but adorned with popular tradition as to its various particulars. Even Rosenmueller, in the latest edition of his Commentary on the Pentateuch, more than intimates, that the cosmogony of Moses is to be interpreted on the like principles with that of Hesiod, (Vol. I. p. 58); that the division of the work of creation into a period of *six* days, and the declaration respecting the sanctification of the *seventh*, was made by Moses only to give currency to his law respecting the Sabbath, p. 59. And in the sequel he declares his belief, that Moses borrowed his cosmogony from the Egyptians.

The difficulties alleged to lie in the way, by critics who be-

long to this class, are, that the writer of the cosmogony in Genesis believes the earth to be the centre of the universe, and that the sun, moon, and all the heavenly bodies are merely subservient to it; that *one* day, and *one only* [the fourth], suffices to form all the myriads of suns and planetary worlds, while *five* days are occupied with the formation of the earth, (which shews the ignorance of the writer in question respecting the real nature of the universe); that the clouds and sky are represented as a *solid* expanse above us, holding one division of the waters in its bosom, Gen. 1: 7; that days and nights are represented as having an existence, before the heavenly bodies were created which occasion them; that not only vegetables, but even animals, spring from the earth, Gen. 1: 11, 12, 20, 24; and, in a word, that the whole account has a mythic air, a costume which tradition and speculation have evidently put upon it. All these and the like objections have been variously, often, earnestly, and copiously urged by critics; while geologists have united in endeavouring to shew, in various ways, and by a great variety of theories and by appeal to phenomena, that the earth must have been several thousand years in forming; or, at least, it must have been made out of the ruins of another world. Even Dathe has embraced this last conjecture, and defends it in his translation and notes.

If a satisfactory answer can be given to all these objections and difficulties, still it would take a volume to make it out. After all too, one may well conclude with the apostle in Heb. 11: 3, that 'faith' is necessary, in order to believe that the worlds were created, agreeably to the Scriptural account. My own view of the Mosaic cosmogony I can state in a few words. If it does not agree with sound principles of interpreting Scripture, let it be rejected.

I believe the account in Gen. I., to be an account of *matters of fact*, of real verities; not a mere philosophical or poetical speculation or *μύθος*; and that the record is authentic, and entitled to our full credit. That the Egyptian and Phenician cosmogonies resemble it, is no objection to its credit. Common tradition, from

Noah downwards, propagated the original true account, with some additions, among heathen nations. How could it be otherwise?

But the *costume* of the narration is altogether *anthropopathic*, i. e. accommodated to the feelings, views, and methods of expression, existing in the time of Moses. For example; the Hebrews thought and spoke of the earth and of the heavenly bodies, according to their *optical* appearance. Agreeably to this, the heavens are an arch, solid, and retaining the waters above, Gen. 1; 7. 7: 11. 8: 2. Ps. 104: 3. 148: 4. Our author also represents the sun, and moon, and stars, just as they appear to a spectator from our planet, as made to subserve the purposes of light, and to cause the seasons; and so far as he goes, he truly represents them. He also represents the earth as producing vegetables, vs. 11, 12; the waters as producing fowls and fish, vs. 20, 21; the earth again as producing wild and tame animals and reptiles, vs. 24, 25; the two latter cases being contrary to our present experience, and, as it seems to me, the result of the peculiar productive power communicated to the original elements, by the *divine influence* mentioned in Gen. 1: 2. That the form of the narration, or rather, that the *modus* of the expressions employed in it, is evidently of *optical* origin, can hardly be doubted. But after all, what is the difference between the *principle* which led to this mode of narration, and that which leads us, with all our certain knowledge of the solar system, to speak every day, and always, of the 'sun as rising and setting?' Is there any illusion in this? Any design to mislead? If not, then why might not the Hebrew speak of his *expanse* (רָקִיעַ), and of the *windows of heaven*, through which the rain descends, as well as we can say that 'the sun rises and sets?'

The Bible was not designed to teach the Hebrews astronomy or geology. Had it been given to them in the scientific costume of the present day, it would have been a book utterly unintelligible. Moses made it intelligible; he designed it to be so. His object was to reveal, to the Jews, Jehovah as the maker of all things, and the object of supreme reverence and adoration. This object he has accomplished; not by *astronomical* and *geological* rep-

resentations, but by *popular* ones. Is not this just as it should be ; and just as we might reasonably expect it to be ?

As to the *relative* importance, given by the Biblical account to our earth, we may say, at least, that it tallies well with the mission of God's own Son, to redeem our guilty race. Yet after all, the account only decides, that on the fourth day the heavenly bodies were formed ; and not their relative importance.

The objections of geologists will deserve more serious consideration, when any two respectable authors among them ever come to agree with each other, and when the earth shall have been penetrated and examined, a little more than a eight thousandth part of its diameter ; for this has not yet been done. In regard to the theory of *gradual formations*, which makes some thousands of years necessary to be comprehended in each of the six days ; one might ask, how it can be proved, that all substances must have been formed in an *incipient* state merely ? Were only *acorns* made at first instead of oaks ? And was man an *infant*, when first from the hands of his Creator ?

As to the views of our author, in respect to the length of the days and nights at the creation ; nothing can be plainer than that *usual* days and nights are meant. How could he say, that “ *the evening and the morning* made them,” if this be not true ? And if it be not true, then how long was the *seventh* day or sabbath, which followed the other six days ? Moses in the fourth commandment, has given us as a reason for the sabbatical institution, that God made all things in six days, and rested on the seventh. Did Moses suppose the seventh day, then, to have been a different kind of a day, as to length, from the other six ? Or did he mean, that after six days, each of several thousand years, a sabbath of equal length should be kept by the Jews ? If not, then our cosmogony means of course to convey the idea of ordinary days, and no others. If indeed Moses does, after all, contradict geology, then be it so ; but to violate the laws of exegesis in order to accommodate a geological theory, (about which, moreover, no two considerable geologists are agreed), is not acting in accordance with the precepts of Scriptural Hermeneutics. Who does not know, too, that

the latest and highest efforts of geologists, are turning toward the confirmation of the Scripture account of the deluge; and that some among the most distinguished of them, find no occasion to force the language of the sacred record, even in the present case, out of its common and obvious meaning? I trust the time is coming, when all the lights of science will serve to render more intense, and more widely to diffuse, the light of revelation. May that cheering day be near!

It has often been alleged, that 'the whole of the cosmogony in question must evidently be a *μῦθος*, or a philosophem, because the very nature of the case shews, that no man could have witnessed any part of the work of creation, inasmuch as man was made last of all.' But this allegation rests entirely upon the assumption, that no revelation to man, respecting the origin of all things, was ever made in any supernatural way; an assumption not compatible with the benevolence of the Creator, the natural ignorance and error of man, and the duties which he owes to God as the Author of his spiritual being.

No. IX. Gen. II. 7—25.

(7) *וַיִּצַר*, a form peculiar, from *יָצַר*, Fut. *יִצַּר* with the tone not retracted, i. e. without Vav conversive, (in almost every case, the Fut. with final Tseri is of such a form as *יִצַּר*, or *יָצַר*, 244. a.) This verb has also a Fut. like that of Class III. verbs *פָּ*, 251, viz. *יָצַר*. As an intrans. verb signifying *to be distressed*, it has other forms of the Future, viz. *יִצַּר*, and *וַיִּצַּר* (which is analogical, 244. a).—*עָפָר*, Acc. of material, as grammarians call it, i. e. the Acc. designating the materials out of which a thing is made, used in a kind of *adverbial* way, 428. e.

אֲדָמָה, Dec. XI. That this name gave occasion to the appellation *אָדָם*, seems quite probable, both from the nature of the case as here represented, and also as represented in Gen. III. 19. The etymology, which derives *אָדָם* from *אָדָם* red, because oriental men are of a reddish hue, is too fanciful to be entitled to much credit. Lit. [with, by means of] dust from the earth, i. e.

with terrestrial dust.—וַיִּפֹּחַ, from נָפַח, Fut. Pattahh, 235.—אָפַיִר, dual suff. of אָפַיִר; lit. *breathed into his nostrils the breath of life*. Meaning: 'Endowed him with living or animated breath.' The language is clearly ἀνθρωποποιῶν; I mean, it is occasioned by the action of breathing among men.—לְנֶפֶשׁ חַיָּה, lit. *for a living or animated being*; a periphrasis often employed by the Hebrews, in connexion with the verb of existence, when it signifies *he became, it became*.

(8) וַיִּשָּׂא, from נָשָׂא, Fut. 235.—יְהוָה אֱלֹהִים, an appellation of God, never employed in Gen. I., but uniformly used in Gen. II., and nearly so in Gen. III. A like distinction obtains, in many other parts of the book of Genesis. From this it has been argued, by late critics, that this book is made up of records earlier than the time in which the author of the Pentateuch lived, and composed by different persons; a supposition which has some external evidence in the book of Genesis to favour it. On the supposition that these ancient records were introduced by Moses himself, the authenticity of the book remains untouched by this critical opinion.

גֵּן, Dec. VIII. The etymology would naturally lead to the idea of an enclosed place, (גֵּן *protegere*); but this is not necessarily attached to the idea of גֵּן.—עֵדֶן, here prop. name; comp. 2 K. 19: 12. Is. 37: 12. Ezek. 27: 23, (where it is pointed עֵדֶן, however, but this only determines the views of the Rabbinical Punctators); in all which places it is mentioned along with Haran (חֲרָן), a town of Mesopotamia, Gen. 11: 31, 32. 12: 5. 25: 43; and therefore Eden was probably at no great distance from Haran. See also Amos 1: 5, which probably refers to an Eden in Syria. That Eden means a *country* or *tract of land* here, is evident from Gen. 4: 16. The word is used figuratively, in allusion to the garden here described, in Is. 51: 3. Ezek. 28: 13. 31: 9. Joel 2: 3; in the three former cases it is accompanied by the parallel or epexegetical phrase, 'garden of the Lord.'

מִמְּזָרָם, of the eastern country, (מִ prep. often makes a periphrasis of the Gen.), or *toward the east, eastward, at the east*, Gen. 12: 8 bis; so מִמְּצָפוֹן *northward*, Judg. 7: 1.—וַיִּשָּׂא, apoc. Fut. Hiph.

of שוֹם, with tone retracted and vowel shortened, 270. c. 3, comp. 208. Note 2.

9. נִצְמַח, apoc. Fut. Hiph. with Gutt., 236.—נִחְמַד, Part. Niph.; for pointing, see 225.—נִחְמַד מְרָאָה, *pleasant to the sight*.—מֵאֵכָל, Dec. II.—וְעֵץ הַחַיִּים, in the same construction with the preceding עֵץ, and governed by נִצְמַח implied. Meaning: 'The tree which preserves life;' or, 'The tree of which he that eateth shall live, and not die;' comp. Gen. 3: 22.

וְהַדְעָה, *the tree of knowing good and evil*. הַדְעָה, fem. Inf. noun, used as a verbal from יָדַע. The meaning has been greatly contested. Rosenm. contends that the meaning here is the same, as when applied to infants, in order to designate their entire ignorance; and he refers to Deut. 1: 39. Is. 7: 16. Jonah 4: 11. The two last cases, however, are quite different as to the manner of expression; and there remains only one, viz. Deut. 1: 39, to compare with our phrase. But that the meaning is the same in the latter instance, as in the former, appears to be contradicted by all the context preceding and succeeding, as well as by the nature of the case. Was man, *made in the image of God*, at first as ignorant as an infant? How then did he preserve himself? Or how could he understand his moral relations to his Creator; and how be guilty for not obeying a command, the nature of which he was incapable of understanding? Must we suppose the writer of our history to be so weak, as to put all these things together?

Then what crime could there be in attaining such a knowledge, as would enable one nicely to distinguish between *moral good and evil*? Has it not always been, and must it not always be, a virtue in the intelligent and moral creatures of God to do this?

There remains then but one rational supposition, in regard to the meaning of our phrase. This is, that by *the knowledge of good and evil* is meant, 'a knowledge of the difference or distinction between happiness and misery,' (as good and evil very commonly signify in the Scriptures, e. g. Is. 3: 10, 11, et. al. saepe); i. e. man, by eating the forbidden fruit, came to know the difference between happiness and misery; or, 'the eating of the fruit

which was prohibited, occasioned him to know, by unhappy experience, the difference between a state of happiness and one of misery.' This explanation plainly accords with the nature of the whole transaction, and with what ensued upon eating the fruit of the tree in question. The name, then, considered in this point of view, is quite intelligible and significant; is it so in any other?

The words of the tempter (Gen. 3: 5), whose object it was to deceive, can not be justly alleged against this interpretation; nor do the words of Jehovah, in Gen. 3: 22, make against it, for they are evidently of the nature of solemn irony, with allusion to the deception of the tempter, as recorded in Gen. 3: 5.

(10) יִצְאָה, *issued*, 527. b.—יִצְעָרָה, i. e. from some part of the region called Eden.—לְהַשְׁקִיחַ, Inf. Hiph. with הַ prae-
fix retained, 216. 3. It is plain, that the river flowed through the garden, where our first parents were placed; and this, before its stream was disparted; i. e. one stream only watered Paradise.—וּמִשָּׁם, *and thence*, which may refer either to גֶּן, or to the region in which it was, viz. יִצְעָרָה. Rosenm. refers it to גֶּן, (*Alterthumskunde* I. 192); but it is equally agreeable to usage in this case, to refer it to יִצְעָרָה; and some may prefer this here.—יִפְרֹר, Fut. Niph., used as the Praeter by virtue of the Vav before the preceding word, connected with it and with the preceding יִצְאָה; comp. 503. Note 1.—לְאַרְבָּעָה, 459.—רִאשִׁים, *sources, heads*, here *river-heads* or sources; comp. v. 13, where נָהָר is substituted for רִאשִׁים.

(11) הָאֶפְרוֹדִי, 465.—פְּשִׁוֶּה, *the Phasis*, as Rosenmueller and others suppose, a river of Colchis, running into the east end of the Black Sea. Taking off the endings—*is* and וֶה, we have the same radicals (פֶּש) in both words. Xenophon, however, in his *Anabasis*, IV. 6, mentions a Phasis with which he met, farther south, and which must be, as it would seem, either the present Kur (Cyrus), or the Aras or Araxes. I regard the former as the more probable; because the Araxes seems to be the Gihon, mentioned in v. 13. The Kur takes its rise, if we may credit the best maps, in the northern part of Armenia, and running first northward, and then eastward, either passes through or grazes upon, the ancient

Colchis, or Havilah. It finally unites with the Araxes, and both empty into the south-western part of the Caspian Lake.

הִסְבִּיב, art. for pronoun, 414. 2. *b.* Note. This word is usually construed as meaning, *to encompass, to flow round on the margin of*; but it plainly signifies, also, *to pass through, to wind one's way through*, as Is. 23: 16. 1 Sam. 7: 16 clearly shew. This sense of the word may be applied either to the Kur, or to the northern Phasis, both of which *pass through* Havilah, i. e. the country of Colchis; or it may be applied to the Kur, which also *grazes upon, encompasses*, a part of Havilah or Colchis.—הַיְחַוִּיגָה, prob. *Colchis*; which was rich in gold; e. g. Jason went thither after the golden fleece, i. e. gold caught in fleeces, gold separated from the waters of the Phasis by means of them. Colchis, no doubt, like all the early countries of Nomades and predatory hordes, was not a *definitely* bounded country. It lies at the east end of the Black Sea.—אֲשֶׁר-שָׁם, *where*, 478. *b.*

(12) הַהוּא (for הַהִיא, see 165. *b. f*), *the same is*, 469.—הַבְּדִילָה, *Bδέλλιον*, *bdellium*, a gum used as incense for burning, and of an aromatic smell.—שֵׁהֶם, prob. the *onyx*. So Rosenm. I. 209. Alterth.

(13) גִּיחוֹן, not improbably the Araxes or Aras; which the Persians still call, جیحون الرس, *Gihon el Ras*.—הַסְבִּיב, *encompasses, or winds its way through*; see on v. 11. Which of these senses it bears here, must depend on the situation of כּוּשׁ, in respect to the river in question.—כּוּשׁ, *Cush* or *Kush*.

But where is *Cush*? 'In the narrower sense,' says Gesenius, 'it means Ethiopia, i. e. the southern part of Arabia, or Ethiopia in Africa, which was a colony of the former; as the language shews.' But Ethiopia, in the widest sense, both Gesenius and Rosenmueller represent as equivalent to *Southern Country, Torrid Zone*, i. e. the region inhabited by people of colour; and both avow that there is an entire want of geographical accuracy in the Scriptural account of the local situation of Paradise.

'How could Gihon,' (the Oxus, as Rosenmueller and others sup-

pose, which running from the remote *eastern* country, empties itself into the south-eastern part of the Caspian Lake), 'how could this stream encompass the South-Land, or Ethiopia, or Southern Arabia?'

Fully to discuss these difficult problems of ancient geography, here, would be out of place. But as affirmations of this nature, on the part of such acute, learned, and distinguished critics as Gesenius and Rosenmueller, have a strong tendency to undermine the belief of the young inquirer, in the accuracy of the sacred historians, I shall suggest a few reasons, very briefly, why one may still believe, with the older critics, that there was a *Cush Oriental*, as well as a *Cush Southern*.

(1) The very general custom in all ages, early and late, of naming places after distinguished persons, will be allowed.* Now Cush was the eldest son of Ham, (Gen. 10: 1. 1 Chron. 1: 8); and the father of Nimrod, the founder of the Babylonian empire, and of its great cities; the founder also of Nineveh, Rehoboth, Calah, and Resen, in Assyria; see Gen. 10: 8—12. In v. 11, the rendering should be, (as it is in the margin of our English bibles), *He [Nimrod] went out of that land [viz. Babylon], into Assyria*, אֲשׁוּר, Acc. adverbial of place, 428. a. So Rosenm. in *Alterthumskunde*, Th. II. p. 94. The father of such a distinguished founder of empires and cities, which were the wonder of all succeeding ages, must himself have been entitled to distinction in this respect; not to mention, that he was a grandson of Noah. Had he no region or place in the East, named after him by such a son as Nimrod?

(2) Among the people, whom the king of Assyria transported to the land of Israel, after he had conquered the ten tribes, and carried them away to Halab, Habor, the river Gozan, and the cities of the Medes, (i. e. to the northern part of Assyria and to Media), is one named אֲנִישֵׁי כוּת, *men of Cuth*, 2 K. 17: 30; also written כּוּתִּיָּה, in 2 K. 17: 24. These are, in both places, mentioned in connexion with *Babylonians*, אֲנִישֵׁי בָבֶל, who accompanied them. The idol which they worshipped, is named גִּלְגַּל, 2 K.

* Rosenmueller says, that most of the names in Gen. X. are names of *countries*, as well as of persons. *Alterth. II. p. 94.*

17: 30; plainly an *oriental* name, (not a Shemitish one), as appears in the proper names of the princes of Babylon, Nergal-Sharezer, Jer. 39: 3, 13, (also in Neriglissor, who slew Evilmerodach and mounted the throne of Babylon). אֲנַשֵּׁי-כִּיּוּת, THE CUTHITES, then, were an *oriental* people. Now כִּיּוּת and כִּיּוּ may evidently be nothing more than the Aramaean and Hebrew forms of the same word; inasmuch as the Hebrew כִּי not unfrequently is lisped, i. e. is pronounced כִּי in the Aramaean. For example, the Hebrew אֲשׁוּר, Assyria, by the Syrians and Chaldeans was called אֲתוּר; by the Arabians, أَثُور *Atur*; and hence, by the Greeks and Romans, *Aturia*.

That the Cuthites or Cushites, transplanted from the east, were the most considerable of all the colonies which the king of Assyria placed in Samaria, is evident from the fact, that they gave name afterwards to the whole people of Samaria; for the Jews, ever since, have called the Samaritans Cuthites, כִּיּוּתִים or כִּיּוּתִים. There were, then, *oriental* Cuthites or Cushites.

(3) Moses Choronensis, a native of Armenia, and who, in the *fifth* Century, wrote the history of that country, still extant, in his Geography appended to this work by the Whistons, includes all the country east of the Tigris, from the Caspian lake down to the Persian Gulph, under the name of Cush. Media he calls, Chushi-Capcoch; Elymais, Chushi-Chorasan; Persia, Chushi-Nemroz, and under Elymais he reckons a province named Chusistan, p.363. As there is no ground to dispute either the knowledge or the veracity of this historian, in respect to such a subject; and as this testimony reaches very far back, and shews the wide prevalence of the oriental generic name *Cush*, among the ancients who were natives of the east; so is it plain, that an *oriental* Cush is not merely ideal.

(4) Chusistan, i. e. *Cush country*, is still the name of a province, on the east of the Tigris and of ancient Babylonia; although the Arabians appear to have changed the original orthography of the word.

(5) The author of our history has referred to countries and places certainly known, as serving to confirm his account, and to

put his readers in possession of definite views, respecting the situation of Eden. Would he venture to mix fable with truth, in a thing of this nature so easily contradicted by any oriental traveler? Did he not know to what he referred? Did not the original ancestors of the Jews spring from the East? Did not Jacob live there many years? Could it be a mere conjecture with him, (and with his descendents), whether there was a Cush in that region?

(6) After a lapse of more than 3000 years, can the *present* names of places or rivers be adduced, in order to confute the account of Moses?

(7) The acknowledged geographical accuracy (in the popular sense) of the Scriptures in general, makes very much against the supposition of Gesenius, Rosenmueller, and many others, that our author has here committed great mistakes, in his account of Paradise, and that the whole is a mere *μῦθος*. Is it the manner of those who write *μῦθοι*, to describe locality in the way here practised?

I will only add, that understanding Cush of Cushi-Capcoch, i. e. the northern part of the region between the Caspian Lake and the Persian Gulph; and supposing the Gihon to be the Araxes; then does this river *encompass* Cush. There need be no *μῦθος* supposed here.

(14) *הַדִּגְלָת*, the *Tigris*. The *ה* is prob. prefixed to make the quadriliteral, as in *הַבְּצִלָּה*, *הַחֲמָל*, *הַשְּׁמָיִם*, etc. In Aramaean, *Digla*, and *Diglath*; in Arab. *Diglath*, in the Pehlvi, *Zedschera*. — *קִדְמָה*, eastward, in the eastern part of, or before, which however is equivalent to the other meanings.

‘But how could the writer say thus? Assyria lies *beyond* the Tigris, which makes its *western* border, not its *eastern* one.’ To which Rosenm., as often in other parts of this description of the local situation of Paradise, answers, that ‘this description results manifestly from the ignorance of our author, in respect to the geography of the places named.’ The same has been affirmed by many other late critics.

But is not Assyria, as a province, to be distinguished from As-

syria as a kingdom? Passing over the extravagant and contradictory accounts of Herodotus and Ctesias, in regard to the early history of this monarchy, so much may be inferred from them and from the Scriptures, that Assyria did, very early, attain great political eminence, and push far and wide its conquests. Was not Nimrod of a character to do this? In Moses' time, we find Balaam adverting to the conquests of this powerful monarchy, Num. 24: 22. In David's time, they are reckoned among his enemies, and ranked with neighboring nations, Ps. 84: 9. Of course they must then have been in possession of Syria; or at least, of a part of it.

Was not the Tigris, then, *on the east*, or in the eastern part of Assyria viewed as a kingdom? And will not this view compare with that which Balaam takes, in Num. 24: 22? Indeed, Rosenm. concedes the above facts, in Alterth. II. 103 seq.; what need then of *μύθος* here?

Moreover, the limits which he so confidently puts to Assyria as a province, are far from being certain, when applied to the time of Moses. Diodorus Siculus places Niniveh on the *Euphrates*, as Ctesias (from whom he drew) had done before him; and even the acute and learned Mannert, places it on the *west* of the Tigris. Is it so certain, then, that Moses knew not what he was saying, when he said that 'the Tigris runneth *קִדְמַת אֲשׁוּר*, on the east of Assyria?' How difficult to convict one of *geographical* error, who wrote more than 3000 years ago!

פָּרָה, the *Euphrates*, which being nearer, and better known, than any of the rivers before named, is not described by a particular reference to country, as in the other cases.

(15) *וַיִּקַּח*, Fut. of *קָח*.—*וַיִּבְנֶהָ*, Fut. Hiph. from *בָּנָה*, 251. Yodh between the last two radicals is dropped, 65; *וַיִּבְנֶהָ* verbal suff. with penult tone, 309.—*בִּנְיָן*, Beth Raphe, 80.—*וַיִּבְנֶהָ*, Inf. with suff. *וָהָ*; see in Par. XXII., and comp. 312. 4.—*וַיִּשְׁמְרָהָ*, *ibid.*

It may be noted, here, that it was obviously the design of the Creator, that man should be active, and should labour, even in the pardisaical state. Labour itself is not a part of the curse

which followed the apostasy ; but labouring with toil and sorrow, and labouring to cultivate ground which is comparatively barren, is a part of the curse. Gen. 3: 17—19.

From the view given above, of the rivers which issued from Eden, (which in its general features resembles that given by Reland and Calmet), it appears, that there is no necessity of supposing the description of the locality of Eden to be a mere *μῦθος*, as most of the recent German critics have done. Rosenmueller says, "From the description given in Gen. II., to endeavour to make out the locality of Paradise, *idem esse videtur, atque Virgilii de Elysio phantasmata* (Eneid. VI. 637 seq.) *ad veritatem revocare* ;" Comm. in Gen. 2: 10. Yet it is a *fact*, that four great rivers do take their rise in the region of Armenia, viz. the Kur, the Araxes, the Euphrates and the Tigris. It is a fact, that the sources of all four, at present, are in the neighborhood of each other, in the middle region of Armenia, and at no great distance from Ararat. There seems, then, to be no important difficulty in the way of admitting, that the countries, on which they are said by our author to graze, or through which they wind their way, are countries correctly designated, according to the geography of the day. Indeed, the very nature of the appeal, on the part of the writer, to the productions of the country, e. g. to the gold and bdellium and onyx of Havilah, of itself shews, that he felt himself secure against the imputation of *fiction*. Only one important circumstance remains. This is, that the four rivers just named, do not, at present, flow from one source, but are some 30 or 40 miles apart. This, no doubt, must be admitted, as things now are. But if the history of the deluge be not also a *μῦθος*, (and I am aware that the critics in question believe it to be so, yet geology is proceeding now to overthrow their position), then is it certain that no very important objection to the accuracy of our author can be drawn from this. That important changes must have been made by the deluge, in the face of the earth, in the courses of rivers, and in the plainness or unevenness of the surface of every country, needs not to be demonstrated. Moses does not say,

that at the time when he is writing, the four rivers which he names were flowing from one source; he merely avers, that originally they did so. The *possibility* of this, considering the present proximity of these rivers, and the changes that a deluge must have made, cannot well be denied. The *probability* rests mainly on the credit of the writer. Those who believe that he was divinely guided, may safely believe that he has given us something different from a fable, (like that respecting the garden of the Hesperides), in his account of Paradise. They may believe that there was a grand river-source in the Armenian country, (the ancient Eden), from which issued a stream, on whose banks *the garden of Eden* was situated; and that after this stream had wound its way through the garden, it became disparted, and running in different directions, gave rise to four large rivers. Where so much is known to be true, both in respect to the existence of such rivers, and (I believe I may add) in regard to the countries named, we may, all things considered, believe the rest on the credibility of the writer of our account, without being justly liable to the imputation of any inordinate credulity.

(16) וַיֵּצֵא, *vd-yetsāv*, ו without Daghes after it, 208 in e. g.; וַיֵּצֵא, apoc. Fut. Piel, Dag. omitted in Vav, because it comes to be a final letter, 72, comp. also 286. 2 — גַּלְאֲמֶר, 119. c. 1. — הַגֶּן, art. 412. a. — אָכַל הָאֵיכָל, Inf. abs. with a finite tense, 514. b. c.

(17) וַיִּמְעַץ, 152. c. 4; וַיִּמְעַץ, 112. — וַיִּרְעַץ, 152. c. 3. For the whole phrase, see on v. 9 above. — תִּאֲכַל, Fut. with Pattahh here, in the verse preceding it has a Tseri; see Par. VII. — מִמֶּנִּי, i. e. מִן מֶנֶּה, the first Nun is assimilated with Mem, the second causes the ה of the pronoun to be assimilated with it; see in 309. d, and comp. 407. Note, also 407. f. — מִזֶּה מִזֶּה, Inf. abs. with finite tense of the same verb, 514. b.

No. X. Gen. II. 18—25.

(18) לֹא טוֹב לְבַדּוֹ, lit. *not good [is] the being of the man, in his separation*, i. e. by himself, in his solitude. — הִיזָּה, Inf. const.

of *הִיָּה*, as a noun in reg. with *הֶאָדָם* which follows.—*לְבָדוֹ*, lit. *in his separation*, with *לְ* prep. and *בַּד* noun of Dec. VIII., but united they are used as a prep., 407. c.—*אֶעֱשֶׂה-לוֹ*, *Ne-ʿešēl-lō*, with Dagh. euphonic or conjunctive, 75. a, 1 pers. Fut. Kal from *עָשָׂה*.—*כְּנִגְדּוֹ*, suff. form of *נָגַד*, Sept. *κατ' αὐτόν*, and in v. 20 they render the same word, *ὅμοιος αὐτῷ*; rightly as to the sense, which is, *according to that which is the counterpart to him*, or *according to that which corresponds to him*. The fanciful (not to say shameful) comment, put on this word by Schultens, and after him by Rosenmueller and others, but rejected by Gesenius, may be seen in Rosenm. Comm. in loc. and in several of the Lexicons.

(19) *וַיַּצֵּר*, apoc. Fut. Kal, almost the only one which has a penult Hhireq and an ultimate Tseri, which becomes Seghol here because the accent is retracted, 129. a, comp. 244. b; used as Pluperfect here, *had formed*.—*מִן-הֶאָדָמָה כִּלְ-חַיִּית הַשָּׂדֶה*, comp. the sentiment with Gen. 1: 24, 25.—*וַיֵּאֵת כִּלְ-עוֹף הַשָּׁמַיִם*, i. e. God formed, *וַיַּצֵּר יְהוָה*. If the clause *מִן-הֶאָדָמָה* is also implied here, there would seem to be a discrepancy between this and Gen. 1: 20, 21.—*וַיִּבֶא*, apoc. Fut. Hiph. Par. XX.—*לְרִאיוֹת*, *for the seeing, in order to see*, from *רָאָה*.—75. a.—*לוֹ*, Dat. of the thing called; see on *לְאֹר* in No. II. v. 5.—*נִפְשׁ חַיָּה*, in apposition with *לוֹ*, which is here anticipative, 474 second clause. The prep. *לְ* is implied before *נִפְשׁ חַיָּה*.—*שָׁמוֹ*, suff. state of *שָׁם*, Dec. VII.

(20) *לֹכֵל*, Dat. after *וַיִּקְרָא*, as above.—*מָצָא*, *one did not find, there was not found*, 500.—*עֶזְרַר נִגְדּוֹ*, see on v. 18.

What is here stated implies, of course, the full persuasion of the writer, that language or speech belonged to man at the first, as an attribute of his being. It did not arise merely from the mutual intercourse of human beings; for Adam is here represented as having given names to animals, before the creation of Eve. Indeed, I am not able to see why it is not as probable, that the gift of language was one with which the Creator originally endowed the progenitors of the human race, as that he endowed

them with understanding and reason. Articulate speech is as much a peculiar characteristic of human nature, in its maturity, as either of these attributes. And that the first pair were not created *infants*, needs no proof but a consideration of the nature of the case. We might as well suppose, that the first oaks were only *acorns* when created; that all the first vegetables were only seeds; and that all these grew up to maturity afterwards. If so, how in the mean time did man and animals get their sustenance? Or how did our *infant* parents, and the *young* of animals, provide for themselves this sustenance, if any were to be had?

The idea, so often repeated by some late philosophers and critics, that our first parents were formed with merely the *powers* of speaking articulate language, which they improved and extended by first imitating noises made by the brute creation, is nothing less than maintaining, that the Creator, who made man in his own image, left him in a state less finished than he did the brutes; and that he consulted, or provided for, neither his wants nor his dignity. Believe this whoever will; for myself I must believe, that man, recent from the hands of his Creator, and with the image of the Eternal enstamped upon him, was more perfect than any of his degenerate posterity have ever been, in all those powers which make our nature superior to that of the lower creation around us.

(21) וַיִּפֹּל, apoc. Fut. Hiph. of נָפַל, used here in the genuine *causative* sense of this conjugation, 185. *b.* 1, comp. also 206. Note 1.—תִּרְדָּמָה, Dec. XI.—וַיִּשָּׁן, for vowels, see 244. *b.*; for the effect of the pause-accent, 144. *i.*; for the tone on the final syllable, see 101. *b.* Note 2. *c.*—וַיִּקָּח, with tone on the ultimate, see 101. *b.* under *e. g.*, the penult here not being a *simple* syllable, *i. e.* not ending in a vowel.

אֶחָת for אֶחָתָה, fem. of אָחָד, 107. 2.—צִלְעֹתָיו, Dec. V. *i.*; here the fem. form of the plur. is used, 327. 2.—וַיִּסְגֹּר, tone on the ultimate, 101. *b.* under *e. g.*—תִּתְקַבֵּל, compounded of תָּקַח, a prep. like a noun of Dec. VI., 407. Note, also 407. *a.*

(22) וַיִּבֶן, 283. *γ.*—בְּאַשְׁמֹה, comp. 511. Note, and 512.—

וְיִבְאָהּ, 208 under e. g.; י instead of י, 133; ב for ב, 63; הִיא verbal suffix, 309 column c.

(23) הַפַּעַם, *haec vicis, this time, now*, the art. הַ makes it definitely to relate to the time or occasion then extant; Acc. of time, 428. 2. and c.—מַעֲצָמִי, plural suff. state of עָצָם.—אִשָּׁה, fem. of אִישׁ, by contracting the long vowel of the masculine form; others take it for אִנְשָׁה, fem. of אִנָּשׁ. So the old Latins, *vir a man, vira a woman*.—לְקַחְתָּהּ, Pual 3 fem. Praet., instead of לְקַחְתָּהּ, 51. Note; for Methegh, 82. g, but here the ק does not necessarily exclude the Dagħ. forte, it is only an arbitrary exclusion, to which the principles of a necessary one are extended, so far as Methegh is concerned.—זֶאת with Dagħ. conjunctive, 75.

(24) יַעֲזֹב, *ya-ʿzōbh*, short O, 89.—אָבִיר, Par. XXIV. No. II.—אָמַר, suff. state of אָמַר, Dec. VIII., 130. c. a.—וְיִדְבֹק, with a Fut. sense, because ו connects it to the preceding יַעֲזֹב which has such a sense, 209.—בְּאִשְׁתּוֹ, 506, Dec. XIII. c.—וְיִדְרִי, with a Fut. sense, 209.—לְבָשָׁר, Dat. after הָיָה in the sense of *become*; which is the usual construction.

(25) שְׁנֵיהֶם, dual suff. of שְׁנֵי. —עֲרוֹמִים, plur. of עָרוֹם, Dec. VIII, vowels as in Dec. III. The Shureq here remains in a mixed syllable, 31. Note 3. The usual method of orthography would be, עֲרֹמִים. For the shortening of the ו in the ground form here, into ו, see 127. Exc. 1. 346. 3. 270. b. 1. 352. 3. The asterisk is designed to refer to the note at the bottom of the page; which is a Masoretic remark, and lit. translated means, *Dagħesh after Shureq*. The design is, to note this as a singularity; or, at least, as an usage which is not frequent.—יְהִיבֹשֶׁשׁוּ, Hithpolel of בֹּשֶׁשׁ, of the class final Hholem, 270. under a. 1; it has Fut. Pat-tahh in Hithpolel, viz. יְהִיבֹשֶׁשׁ; for the effect of the pause-accent here, see 146.

This whole account of naming the animals, and of the formation of woman, is regarded by Rosenmueller, Gesenius, and many other interpreters, as a mere *μύθος*; pleasantly devised, indeed, and ingenious as to the execution, as some of them concede. But if there be a God, who created the world, made man in his own

image, and endowed him with the gift of speech, it was not unworthy of him to call that gift into exercise. If that God made a 'help meet' for solitary man, there is nothing unbecoming with respect to his dignity and wisdom, in the supposition that he did form woman from man as here related, in order to constitute an indissoluble tie of endearing connexion between the sexes in this way, and for this very purpose. The question, whether he *could* not have inspired the sexes with the same feelings, in some other way, may be sufficiently answered, by asking, How will the critics in question prove to us, that divine wisdom could not, and did not, choose *this way* of doing it? And until this be shewn, we may venture to give credit to our author; especially as our Saviour and his apostles so expressly recognize the real verity of the narration in question; see Matt. 19: 5, 6. Mark 10: 5—9. 1 Cor. 6: 16. Eph. 5: 31. 1 Cor. 11: 8, 9. 1 Tim. 2: 13. The question, 'whether one of the ribs of men is now found lacking,' (which has been scoffingly asked, in order to refute the narration above), is hardly entitled to a serious answer. Does a man now, who breaks or loses a rib, beget children who are lacking as to one of theirs? If not, why should Adam's male descendants partake of a mere physical peculiarity of their progenitor?

The primaeval state of man, without clothing, and without shame, serves to shew, that his Creator had adapted the temperature of the region, in which he placed him, to a condition in which the fewest wants possible would be experienced. The labour necessary to procure clothing, was to be dispensed with. Integrity and innocence too are designated by these traits. No guilty passions arose in the breast of the first happy pair. Sin only gives a sense of shame; and as they had not yet sinned, they found nothing to excite a blush. Even Plato, without the light of revelation, formed in his own mind a picture of the primitive state of man, more rational and becoming than some of our modern philosophical critics have portrayed. It is thus he describes it; Θεὸς ἔνεμεν αὐτοὺς, αὐτὸς ἐπισταίων, καθάπερ νῦν ἄνθρωποι, ζῶον ὃν θειότερον, ἄλλα γένη φαιλότερα αὐτῶν νο-

μεύουσι. Γυμνοὶ δὲ καὶ ἄστροφοὶ θυραυλοῦντες τὰ πολλὰ ἐνέμοντο. (In Politico).

No. XI. Gen. III. 1—7.

The student will observe, that in the sequel, the *full train* of accents is introduced. This is not done with a design to lead him, as yet, to the study of the accents, in respect to their *consecution* or *train*, i. e. the manner in which they follow one another, or stand mutually related or connected. This can be done better at a future period, and when the means of doing it shall be afforded to the student.* The particular reason why all the accents are here admitted, is, that the student may now become accustomed to read with them; and that he may become acquainted with the manner in which they are all employed, in order to mark tone-syllables; with the various ways in which they affect the quantity of the vowels, and their restoration where they would by the principles of common analogy be dropped; with the influence they exert over the insertion or omission of Daghele in the Aspirates; and also with the power which they exert in changing the place of the tone syllable, in a multitude of words. These are sufficient reasons, founded in the *grammatical* phenomena of the language as it is now presented to us, why the student ought not to be, and must not be, ignorant of the influence exercised by the accents over the forms and tone of words.

Besides these, there is another reason which is not destitute of weight. The accents, as *conjunctive* and *disjunctive*, serve, (at least they *often* do, and in the estimation of most older critics they *always* do), to shew what words are to be considered as intimately connected in regard to relation and meaning, and what are to be more or less disjoined; a help, which in some doubtful cases is very grateful to the critic, and to which the most enlight-

* The *second* edition of my Hebrew Grammar exhibits the *consecution* of the accents here referred to, both in poetry and prose, in the Appendix. In the third edition it was omitted, in order to save the room it would occupy; but particularly, because Prof. Gibbs expects to insert it in his *Lexicon Formarum*.

ened interpreters of the present day do not fail occasionally to resort. With this use of the accents, however, the student need not trouble himself, for the present; and when he comes to obtain a knowledge of it, it may be done with very little trouble, and without going deeply into the study of the whole *consecution* of the accents, i. e. of their various relations, positions, and dependencies.

In the sequel, I shall remark on the accents, only when they in some way affect the vowels, the Aspirates, or the tone-syllable, or when, from their position as *praepositive* or *postpositive*, they might naturally mislead the beginner, as to the proper place of the tone of any word. For the rest, I take it for granted, that the student will here acquaint himself with the names and forms of the first and second class of *disjunctives*, (if he has not already done it); as this will cost him but a few minutes labour each day, for a small number of days; and that he will afterwards go on, gradually to make himself acquainted with the whole number, in the like manner. In this way, the time spent on this object will never be distinctly recognized; and the student will find sufficient profit and satisfaction, to repay him amply for his labour.

(1) *הַנָּחָשׁ*, *the serpent*. The effort of Dr. Clarke to prove that *נָחָשׁ* here means *an ape or monkey*, is not only opposed to the *usus loquendi* of the Hebrews, but the thing is in itself utterly improbable; for when or where has the *ape* been regarded as 'cunning above all the beasts of the field?' The *serpent*, however, is the known emblem of sagacity, in Egypt, and through the eastern world.

But was this a *literal* serpent, or only a *symbolical* one? Did the writer attribute to a mere animal serpent all which the sequel discloses; or did he suppose the tempter to be an evil demon, whom he represents as in the shape of a serpent? The latter, as I must believe; for (1) This accords with the commonly received traditions and language of the East. E. g. the Zend-Avesta of Zoroaster attributes the first seduction of men to evil, to Ahriman,

the prince of evil genii, under the shape of a serpent; Zend-Avesta, Vol. I. p. 25. III. 84 seq. edit. Kleuker. The Jewish tradition is, that Sammael, the principal evil demon, first seduced Eve, and led her to sin; see Eisenmenger, Entdecktes Judenthum, I. p. 822. (2) There is satisfactory evidence, that the New Testament writers believed in the same thing. E. g. Rev. 12: 9, the devil, or Satan, is called, ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος—ὁ πλανῶν τὴν οἰκουμένην ὅλην· and again, in Rev. 20: 2, the same appellations are repeated. See also 2 Cor. 11: 3. John 8: 44, where the Saviour expressly recognizes the temptation of our first parents to sin, as the work of *the devil*; so in 1 John 3: 8. See also Wisd. 2: 24, where is the same sentiment. (3) The nature of the case is sufficient to shew that the writer did not intend a mere *literal* serpent. Did the author really believe, that literal serpents could speak, and form plans for seducing to the commission of moral evil? If not, (and who will venture to charge him with such ignorance?) then must we suppose, that, like the writer of the Apocalypse, he has represented the devil under the image or form of a serpent; see Rev. 12: 9. 20: 2; comp. 2 Cor. 11: 3. That a part of the representation which follows, seems to be applicable only to a literal serpent, is merely the consequence of the writer's carrying on, through the whole narration, a uniform consistency in the mode of representation, which he had adopted at the beginning. See on v. 15 below.

On the question, Whether the actual form of a serpent presented itself to the *ocular* vision of Eve? most persons would perhaps decide readily in favour of the affirmative; nor would I venture to gainsay the correctness of such a belief, for who can *disprove* it? Yet it is no more necessary to the essential verity of the narration and transaction in question, to suppose that there was an actual *physical* form presented to view, than it is in the case of our Saviour's temptation, as related by the Evangelists, to suppose that there was a *physical* appearance of Satan, and audible words (audible with the outward ear), addressed to him. If Jesus was 'tempted in *all* points as we are,' a *physical* appearance of

the devil can hardly be supposed to have been one of the means of temptation.

On the supposition that our first parents were tempted by an evil spirit, (and if Christ and his apostles are to be credited, this must have been the case), then we may either suppose that the tempter assumed the actual form of a serpent, and accosted the mind or eye of Eve, by mounting the tree which bore the forbidden fruit, and eating this fruit, and thus affording probable evidence that it might be eaten with impunity, and therefore tempting our first mother to follow his example; or we may suppose the whole to be a figurative method of describing a real fact, viz. the fact that Eve was tempted by an evil spirit, and did yield to the temptation. Either of these may be adopted, *salva fide et salva ecclesia*; for the Scriptures are full of examples, in which the like principles of exegesis are generally admitted.

Of the two methods here proposed, the former is more easy and obvious, at first view; the second is the most consonant with the nature of the tempter. The objection to the first is, that to suppose the devil in reality to have assumed the visible form of a serpent, would be attributing a *miraculous* power to him, (which none possess but God, or those whom God commissions for purposes of good)—a miraculous power, employed here for the most fatal of all purposes. The second method is relieved of this difficulty. Nor would the boldly figurative costume of the whole, thus construed, be any more objection to the reality of the essential facts in this case, than the acknowledged figurative costume of the 18th Psalm, is an objection to the reality of the facts on which the representation is grounded; or than the plainly figurative manner of describing the Saviour's temptation, which the Evangelists have adopted, is an objection to the reality of his temptation. Is not God every where figuratively spoken of; and yet, is there not *reality* in the descriptions?

As to the conversation here, between the serpent and the woman, it may be viewed like that between the Saviour and the tempter, i. e. as mental, not with audible words addressed to the external ear. Does it need any proof, that the Scriptures are

full of the like examples? So in Greek, *q̃ñui* signifies both *to think* and *to speak*. Of the whole narration it may be said, that if we adopt the second mode of interpretation proposed above, we have only to suppose, (what is so obvious, and so consonant with the best laws of rhetoric), that the writer has gone through his whole piece, in a manner accordant with the beginning of it. All that concerns the serpent is *consistently* stated, as though it had respect to a visible serpent. The meaning, however, as in a multitude of the like cases, is tropical.

הָיָה, *became*, as Storr and others render it. But I prefer the common version.—עָרִים, *cunning, sly, insidious*, Part. adj. Dec. III.—מִכָּל, 454. 1. *a*.—אֵף כִּי, lit. *even that, or verily that*, i. e. ‘is it so that? is it truly so that?’ etc. The sign of the interrogative, הֲ, is omitted here, as often elsewhere, 557.—אָמַר, the genuine sense of the Praeterite, *has said*, 503. *a*.—מִכָּל, *of every*, i. e. ‘is any one tree prohibited?’ עֵץ, collective, *of the trees*.

(3) הָעֵץ, sing. here, *of the tree*.—בְּהֶוֶן, Methegh, 87. *l. e*; const. form of הֶוֶן, Dec. VI.—הָאֲכָלִי, Methegh, 87. *c*.—מִמֶּנִּי, see מִמֶּנִּי in No. IX. v. 17.—הִגְעוּ, Tav Raphe, 80.—בוּ, Daghlene, 79. 3.—פֶּן, Daghlene, 73. 3, as Athnabh precedes.—תִּמְחֹוֶן, instead of תִּמְחֹוֶן, 65 and 41; ךְּ paragogic, 211. *a. 1*. The tone also is shifted from the penult (100. *g*) to the ultimate, by the pause-accent and the ending וֶן, 100. *l*.

(5) יִדְעוּ, 527. *a*.—אֲכַלְכֶּם, Inf. with suff. used as a Gerund, see in Par. XXII. 2 masc. plural, for the short vowel (Qamets Hhateph), see 129. *a*.—וְנִפְקָחוּ, Niph. Praet., made Fut. as to the sense by ךְּ prefixed, 209 and 503. *e*. Note 2. Here the words, which indicate a *future* sense, are בְּיוֹם אֲכַלְכֶּם, a time yet to come.—עֵינֵיכֶם, suff. dual of עֵינַיִם.—וְהִיִּיתֶם, Praet. as Fut., 209; Methegh, 87. *d*.—יִדְעוּ, plural Part. in const. state, 531; Methegh, 87. *c*.

Observe, that the tempter does not here say, simply, ‘ye shall know good and evil;’ but, ‘ye shall, like the *Elohim*, know good and evil;’ a different meaning I apprehend, from that of the first form of expression. Our first parents, from communing with God,

must have known something of the superior knowledge and happiness of *the Elohim*; and this might naturally become an object of desire. But to 'know good and evil,' in the sense explained in No. IX. v. 17, was of course no allurements to eat the forbidden fruit. Insidious, truly, was the suggestion here, בְּאֵלֵהִים, (for בְּאֵלֵהִים, 119. c. 1.)

(6) וַתֵּרָא, Vav conversive; תֵּרָא, apoc. Fut. Kal of רָאָה, 283. γ. letter *b*.—תֵּאֲנֶה; *a pleasant thing, an object of desire*, Dec. X.—נִחְמָד, Part. Niph. 225; Fut. in *-dus*, 529.—לִהְשִׁבִּיל, Inf. Hiph., retaining the ה, 216. 3.—וַתִּקַּח, 3 fem. Fut. of לָקַח, with ו conversive.—וַתֵּאֲכַל, for final Pattahh, see 145.—וַתִּתֵּן, Fut. of נָתַן, 3 fem. with ו conversive.—עָמָה, 408. 5.

(7) וַתִּפְקְחֶנָּה, 3 fem. plur. Fut. Niph., with Vav.—וַיִּדְעוּ, Kal Fut. of יָדַע, 244. *a*; for Methegh, 87. *c*.—עִירְמָם, Dec. VIII., plur. of עִירָם, Hholem goes into Qibbuts when the syllable is shortened, 129. *c. b*; the Yodh in the ultimate is omitted in the writing, 65.—יָהֵם, *they were*, 469.—עָלָה, const. state of עָלָה, Dec. IX.—וַתִּגְדֹּה, Dec. X.; for omission of the two Vavs (וַתִּגְדֹּה), see 65.

The sentiment plainly is, that after they had eaten the forbidden fruit, they were filled with a sense of shame. It is not improbable, so far as can be gathered from the narration here, that they had been stimulated by the fruit to excessive sensual gratification; the consequence of which was, the sense of shame here attributed to them.

No. XII. Gen. III. 8—19.

(8) קוֹל, either *voice*, or *noise* viz. of approach, which they heard either with the outward ear, (and this is certainly a possible case); or with the inward one, which seems as probable, and perhaps more so. The *reality* of the divine summons and sentence, does not depend on the particular manner in which God manifested himself, or communicated them.—בְּתִהְיֶה, sing. number, agreeing with יְהִיָּה, or, if it be preferred, with אֱלֹהִים, 437. 2.—בְּהִגֵּן, for בְּהִגֵּן, 152. *a*. Note.—לְרִיחַ, *during the breeze* or

wind, i. e. towards evening, when the wind rises in the warm oriental countries.—וַיִּזְכֹּר, prob. of the same day in which they had transgressed.—וַיִּתְחַבֵּא, 187. c. 1; also 493. b. Meaning; 'They withdrew from the expected approach of Jehovah;' or, 'they endeavoured, through fear, to secrete themselves, because they were conscious of guilt.'

(9) וַיִּתְחַבֵּא, compound of וַיִּ, which shortened becomes וַי, (like Tseri final in nouns of Dec. V.); וַיִּ is a verbal suffix with epenthetic ך (see under 309. d); וַי is varied like Dec. VIII; and for adverbs with verbal suffixes, see 405; the וַי is וַי with ה paragogic, 309. a. 2d pers. sing. masc.

(10) וַיִּתְחַבֵּא, Methegh. 87. c.—וַיִּתְחַבֵּא, 1st pers. sing. Fut. Kal, from וַיִּתְחַבֵּא, 244. b; for final Qamets, see 277. c. The ultimate retains the tone here, notwithstanding the Vav prefixed, 101. b. Note 2. a. The Vav in this case has a Qamets, because ו rejects the Dag. forte, 112; Methegh after ו, 87. e.—וַיִּתְחַבֵּא, Dec. VIII.—וַיִּתְחַבֵּא, 469.—וַיִּתְחַבֵּא, וַי as in וַיִּתְחַבֵּא above; וַיִּתְחַבֵּא, Fut. Niph. with Dag. forte excluded from ו, 111; the sense is *reflexive*, like וַיִּתְחַבֵּא Hithp. in v. 8 above, 182. b. 3, comp. 187. c. 1.

(11) וַיִּתְחַבֵּא, Praet. Hiph. of וַיִּתְחַבֵּא, 252 seq.—וַיִּתְחַבֵּא, in pause, 144.—וַיִּתְחַבֵּא, וַי is the interrogative, like the Latin *ne?*—וַיִּתְחַבֵּא, Piel. of וַיִּתְחַבֵּא, with suffix, 286. 1.—וַיִּתְחַבֵּא, adv. here, compounded of וַיִּתְחַבֵּא, *nothing, nothingness*, וַי prep., and וַי paragogic.—וַיִּתְחַבֵּא, *akhöl*, short O, 89, Inf. of וַיִּתְחַבֵּא. Lit. *respecting the nothing of the eating of it*, i. e. respecting the not eating of it, the omitting to eat of it. וַיִּתְחַבֵּא is the Gen. after וַיִּתְחַבֵּא, which is constructed as a noun here, 520.—וַיִּתְחַבֵּא, in pause, 144.

(12) וַיִּתְחַבֵּא, for וַיִּתְחַבֵּא, 254. c. Note. The וַי is paragogic, 211. a. 2.—וַיִּתְחַבֵּא, prep. וַי i. q. וַי, but it is employed only with the suffix וַי.—וַיִּתְחַבֵּא, *hi*, 165. f; it is emphatic here, 467.—וַיִּתְחַבֵּא, 75.—וַיִּתְחַבֵּא, וַי, see on v. 10; וַיִּתְחַבֵּא for וַיִּתְחַבֵּא, 241. a. 1.

(13) וַיִּתְחַבֵּא, for וַיִּתְחַבֵּא, 152. a. Note.—וַיִּתְחַבֵּא, 75.—וַיִּתְחַבֵּא, sec. pers. fem.—וַיִּתְחַבֵּא, Hiph. of וַיִּתְחַבֵּא, with suff. וַי.

(14) וַיִּתְחַבֵּא, followed by Pesiq, 93. No. 20.—וַיִּתְחַבֵּא, Part. passive.—וַיִּתְחַבֵּא, comparative.—וַיִּתְחַבֵּא, suff. state of וַיִּתְחַבֵּא, Dec. III.—וַיִּתְחַבֵּא, 244. a.—וַיִּתְחַבֵּא, const of וַיִּתְחַבֵּא.—וַיִּתְחַבֵּא, suff. state of וַיִּתְחַבֵּא.

(15) אִיבָה, for אִיבָה, 118; followed by Pesiq. 93. No. 20.—
אִשִּׁיהָ, Fut. Kal. of שָׂיָה, 274. 2.—רָשָׁפָהּ, Fut. Kal. of שָׂרַף, the
Qamets under י being dropped, 133; lit. *bruise, crush thee*, רָאָשׁ
as to the head, Acc. of manner, 428. *f*.—הִתְרַפֵּנוּ, *strike, smite*, Tav
Daghash'd, 79. 3; with epenth. suffix, 309. *d*; Qamets dropped
under Tav, 133.—עָקַב, *as to the heel*, 428. *f*. Dec. V.

‘But how can the tempter here be imagined to be an *evil spirit*? What is going upon his *belly*? Who are his *seed*? And how is the seed of the woman to *bruise his head*? Or he to *strike the heel* of her seed?’ Questions which have been repeatedly asked, with a seeming assurance that no satisfactory answer can be given, by those who believe that the writer means, in this narration, to describe the machinations of an evil spirit.

To these questions, we may answer, (1) That the figurative language respecting *the serpent*, is merely carried through in consistency with itself; (and this is in accordance with the demands made by the common rules of rhetoric, in respect to metaphorical language). (2) *The seed of the serpent*, or *the children of the devil*, was a common expression among the Jews, to designate those who were like him in the temper of their minds; John 8: 44. 1 John 3: 8, 10. Matt. 13: 38. Acts 13: 10. In this case, the enmity between those who resemble the tempter in character, and those who are of an opposite disposition, appears to be designated. But (3) If by *the seed of the woman* be here meant, ‘Him who was born of a woman, and made under the law’ (Gal. 4: 4), then does the whole passage acquire an emphatic meaning, which it is easy to understand. This is, ‘That there should be enmity between the prince of darkness with all who resemble him, and the Messiah; and perhaps, also, that the latter should oppose and crush the former, while all which the former could achieve, would amount only to what may be compared with the crushing of a serpent’s head on one part, and receiving a wound from it in the heel, on the other.—But as the New Testament writers have no where expressly given this interpretation to the passage in question, and we are not directly authorized to make such an

interpretation of it; I must, on the whole, acquiesce in the *general* idea, here designated by the particular imagery that is employed. I would deduce from the whole, the sentiment, that the serpent or evil spirit, instead of gaining a complete victory over our first parents, (as he designed to do), should experience disappointment, and be himself crushed as it were with mortal wounds, (see Rom. 16: 20); while he should inflict only less deadly or fatal ones, on those whom he maligns. The *manner* in which this was to be accomplished, does not seem to be definitely pointed out by the words in question.

As to the expressions, *going upon his belly*, and *eating dust*, what are these but a tropical manner of designating the humiliation of the tempter? A humiliation yet to be more generally and completely manifested, than it ever has hitherto been.

יְהִי בְּיָדָהּ, Inf. abs. *sui generis*, 287. 2. 514. a.—עֲצָבוֹנֶךָ, with fem. suff., Dec. III. e, and 352. 1.—יִהְיֶה נֶכֶד, Dec. I., as the Tseri is impure; for the idiom, see 569.—תִּלְרִי, 244. a.—אִישׁ, with fem. suff., אִישׁ, *vir, man, husband*.—תְּשׁוּקָתְךָ, rendered by the Lexicons, *desire, sexual passion or affection*; but how does this agree with the sequel? The Sept. (Alexandrine) renders it ἀναστροπή, *conversio*, viz. attitude of obedience, comp. Ps. 123: 2; and Aben Ezra explains it by מִשְׁמַעְתְּךָ, *thy obedience*; which accords well with the context, and may be easily derived from שׁוּק, *to run about after any thing*, which is characteristic of a state of subjection. As to the meaning, *sexual desire*, how is this possible in Gen. 4: 7, where is it said of Abel, (or of sin), that ‘*his (its) desire*, תְּשׁוּקָתוֹ, should be unto Cain?’—יִמְשָׁל, 89.

(17) שְׁמַעְתָּ, tone on the penult, but accent (Zarqa) on the ultimate, because it is postpositive, 93. No. 13; also 95. a.—אִשְׁתְּךָ, with *tone* on the penult, which changes the Sheva that would regularly be under the ת (see in Dec. XIII. c) into a Seghol, 148. a, (without a penult tone the word would be read, אִשְׁתְּךָ); but the accent, Segholta, is on the ultimate, because it is postpositive, 93. No. 8. The student may see for himself, in the frequent instances of this nature, how uncertain a guide the accents would be,

in finding the real tone of many words; comp. 95.—אֲשֶׁר צִוִּיתִיךָ, [in regard to] *which*, 428. 3, *I gave thee commandment*. Of the two accents (it is the same accent repeated) here, on the verb, the former marks the penult tone, 95. *b*.—גִּלְמֹר, 119. *c*. 1.—מִמְנוּ, see in No. XI. v. 3.—אֲרֹרָה, fem. of אָרַר, 323, in Par. No. III.—בְּעֵבֶרְךָ, compound of בְּ prep., עֵבֶר prop. a noun, but used as a prep., 407. *a*; ׀ suff. with pause accent (Zaqeph Gadhol, 93. No. 7) on the penult, which turns the regular Sheva into Seghol, 148. *a*.—תֹּאכְלֶנָּה, Fut. Kal 2 pers. sing., with נָה epenth. suffix, 309. *d*. The composite Sheva (instead of Sheva simple) under the Kaph, is not a very usual thing; still it is nothing very uncommon, 51.—יָמֵי, plur. const. of יָמִים.—מִלֵּל, *Milel*, 100. *j*, remark in small type.

(18) קִוֵּץ, *the thorn*, generic here.—דֶּרֶר, Dec. I., *the thistle*, lit. *a luxuriant weed*, from דָּרַר, *to grow luxuriantly*; generic here, like קִוֵּץ.—לְךָ in pause, for לָּךְ out of pause, 408. col. לְ; לָּךְ is the Dat. here 'of the person or thing for which any thing is, or is done, etc.'—וְאָכְלָהּ, with tone on the ultimate, because of the Vav prefixed, 101. *a*.—עֵשֶׂב הַשָּׂדֶה, *the herb of the field*, i. e. fruits and vegetables. No mention is here made of flesh; and from this, most critics have supposed that the writer means to intimate, that the eating of flesh was not yet allowed to man.

(19) זַעַח, from זָעַח, Dec. X., because the Tseri penult is immutable. In Talmudic Hebrew, it is written זִיעָה, which shews the true form of the word; whose root is זָעַע.—אֲפִיךָ, 95. *b*.—תֹּאכְלֶנָּה, with penult tone, because the word precedes a tone-syllable, 101. *d*.—שׁוּבָה, Inf. with suff. 521.—מִמְנוּ, see in No. XI. v. 3.—לְקַחְתָּ in pause, Pual Praeter.—תִּשׁוּב, Fut. of verb שׁוּב.

The curse here pronounced on man, involves the idea, that henceforth the earth was to become much less fruitful than before, and also that it was to produce such shrubs and weeds, as would much retard his labour for sustenance, and render it more painful and difficult. 'The sweat of his brow,' by which his bread was to be procured, indicates strenuous labour and exertion.

So far as all these things were painful, and occasioned incon-

venience and disappointment, I consider them as much a part of the penalty, (מֹת תָּמוּתוֹךְ, Gen. 2: 17), as 'the returning to dust,' which is mentioned in the last part of v. 14. Why these should so often be separated from each other, as they have been by many critics and divines, it is difficult to see. They stand connected so obviously, that I cannot persuade myself, that they do not make *one totality*. If so, then מֹת or מָתָה does not mean merely *the dissolution of our physical bodies*, but every kind of pain, sorrow, and inconvenience. That such may be the meaning of the word here, the common usage of the Old and New Testament clearly shews.

No. XIII. Gen. VI. 5--8.

(5) וַיָּרָא, see in No. II. v. 4.—רָעָה, fem. of רָע.—רָעָה, fem. Dec. X., first Qamets immutable, because it is a Daghesht'd long vowel, the root being רָעַע, masc. noun, רָע, fem. רָעָה instead of רָעָה, 32. and 58.—בָּאֲרָץ, for בְּאֶרֶץ, 152. *a.* Note.—וַיֵּצֵא with double accent, 95. *b.*—מִמְחֻשְׁבוֹת, const. plur. of מִחְשְׁבָה, Dec. XI.—לְבוֹ, from לֵב.—רַק רָע, *only evil*; רָע may be taken as a noun here, or as an adj. agreeing with וַיֵּצֵא, the sense being the same in either case.—בְּכָל־הַיּוֹם, lit. *every day*; but the Hebrews expressed the idea of *semper, per omne vitae tempus*, ὅλην τὴν ἡμέραν, by the use of this phrase. In English we may say, *continually, without intermission, always*.

(6) וַיִּהְיֶה, Niph. Fut., with accent retracted and final Tseri shortened, 101. *b.* and 129. *a.*—עָשָׂה, Pluperf. 503. *b.*—בָּאֲרָץ, as in v. 5.—וַיִּהְיֶה עֵצָב, Hith. Fut., the tone is not retracted here, because the penult syllable is not *simple*, 101. *b.* in e. g. God is here spoken of in a manner altogether ἀνθρωποπαθῶς. But this is nothing strange; for the same thing may be said of very many expressions, in all parts of the Old Testament and of the New.

(7) וְאֶמְחָה, Fut. Kal. 1 pers. sing. of מָחָה; אֶמְחָה not אֶמָּה, because of the Guttural א, comp. in 138.—בְּאֶרֶץ, 95. *b.*—מֵעַל, 407. *f.*—מֵאָדָם, i. e. מִן אָדָם, 406, *from man*, viz. 'beginning from man or with man, I will destroy עַד־בְּהֵמָה, *unto beast, unto reptile,* etc, i. e. destruction shall extend from man unto beast,

etc.—הַשְׁמִיט, in pause — נִחַמְתִּי, Piel, with Dagh. Hhireq under the ה, 232. *b*.—עָשִׂיתָם, with Yodh omitted after the ה, 211. *b*, and 63.

No. XIV. Gen. VI. 13—22.

(13) כִּי, Dec. VII., const. state.—לִפְנֵי, suff. of פָּנִים, used as a prep. here. Meaning: 'I have determined that all flesh shall come to an end, be destroyed.'—וְהָאָרֶץ and הָאָדָם both in the Acc. governed by מִלְּפָנֵיהֶם, 511, also 509. in e. g.—מִפְּנֵיהֶם, by them, the original sense of פָּנִי being lost, and the compound word becoming a mere preposition.—הִנֵּנִי, with Dagh. forte omitted in the first נ, 73. Note 3, from הִנֵּה; it takes a verbal suffix, 410. Note, comp. 313.—מִשְׁחִיתָם, Part. Hiph. with suff. ׁם, used as a Fut. in -rus, 529.—אָתָּה, on or in; so this prep. clearly means in 1 K. 9: 25. Ps. 67: 2 (comp. Ps. 31: 17), 1 Sam. 7: 16. 'On or in a place, where something is done or happens,' is a sense which Gesenius assigns to it in his Lexicon. If, however, אָרֶץ be taken here for *what it contains*, viz. animals, vegetation, etc., then there will be no need of this peculiar sense of אָתָּה, but מִשְׁחִיתָם may be understood before it, and we may translate, *I will destroy them, [and I will destroy] the earth*. So the Seventy, Onkelos, Aben Ezra, and others; but the Syriac Version has ܐܬܝܢ ܐܬܝܢ, on the earth.

(14) עֵשֶׂה, Imp. Kal.—הִבֵּת, const. of Dec. X., with penult vowel immutable, as it involves an implied Quiescent; which appears in the Chaldee form, תִּיבֹתָא, and also in the Arabic.—עֵצִי, const. plur. of עֵץ.—גִּפְרִי, a ἄναξ λεγόμενον, prob. (from its similarity to כִּפָּר, *pitch, tar*, and from the nature of the case here), *turpentine-tree, pitch-tree*; perhaps a species of the fir, or of the cedar.—קְנִיִּים, *nidos, small cells, habitacula divisa*, like the nestling places for doves, in which each of the animals was to be included. It is the Acc. of manner here, 428. 2.—וּכְפַרְתָּ, Fut. sense. 209.—אָתָּה, 408. אַתְּ Acc.—מִחוּץ, מ with Daghesh'd Hhireq, 58.—בַּכִּפָּר, for בְּהַכִּפָּר, 152. a. Note.

(15) וְזֶה—אֵתָּה, *and this [is] what thou shalt make it*, i. e. *and thus shalt thou make it*.—שְׁלֵשׁ, *const. state*, 457. a.—מֵאוֹת, 461.

—אָמָה, sing. 461.—אָרֶךְ, before it יִהְיֶה *shall be*, is implied, 554.
 —שְׁלֹשִׁים אָמָה, 459.—רִחְבָּהּ, suff. of רֵחַב.—רִחְבָּהּ, 459.
 —קוֹמָתָהּ. suff. state of קוֹמָה, Dec. X.

(16) צִהָר, *light, opening for the light, window*; probably a generic noun here. Some translate it *covering*; but without the support of the *usus loquendi*.—לְתַבָּהּ, for לְתַבָּהּ.—אֶל-אָמָה, *to, even to, unto, a cubit*; i. e. a cubit in dimension shalt thou make it. But the expression is very obscure, and this may not be the meaning. If it is not, however, I am ignorant of it.—תִּכְלָנָהּ, Piel. Fut. 2d pers., from כָּלָה, with epenth. suffix, 309. *d*; the suff. is fem., which indicates, of course, that צִהָר, to which it relates, is of the fem. or comm. gender, 321.—מִלְמַעְלָהּ, Dagh. omitted in ל, 73. Note 3; lit. *in respect to height, or on, in, the upper part*, viz. of the ark; for the word is susceptible of either sense. Which was the one designed by the writer, it would be difficult indeed now to determine. Schultens and Rosenmueller suppose, that צִהָר means the *deck* or *covering* of

the ark (like the Arabic ^{5c}ظفر *dorsum*), and that direction is here given to elevate this deck one cubit in the middle part, in order that it might easily throw off the water which would fall upon it. But how this can be drawn from the expressions in our text, I am not aware.—וּפְתָחָהּ, *and a door*; which renders more probable the exegesis given to צִהָר above.—צָהָה, from צָר, Dec. VIII. *c*. All the forms of it with increase at the end, take short Hhireq under the Tsadhe, instead of the Pattahh in the ground-form; see 376. 2.—תַּחְתָּיִם, Fut. Kal from טָיַם, 274. 2.—תַּחְתָּיִם, for תַּחְתָּיִם, 63; Dec. VIII., comp. 325. e. g. 2; lit. *lower*, i. e. the lower tier of apartments.—שְׁנָיִם, form the same as in תַּחְתָּיִם, lit. *second*, i. e. the second or middle tier of apartments.—שְׁלֹשִׁים, Dec. I. from שָׁלֹשׁ, but not, like the others, doubling its last letter in the plural; comp. 325. e. g. 2.—תַּעֲשֶׂהָ, suff. 309. *c*; see also 313.

(17) וְאֵינִי, 152. *c*. 1; for the expression of the pronoun here, see 527. *a*.—וְהֵנִי, see on v. 13 above.—מִבֵּיאַ, Hiph. Part. in Par. XX.—לְשִׁיחָת, Inf. Piel, 522.—אֲשֶׁר-בּוֹ, *in which*, 478. *a*.—וְיָגִיעַ, in pause, with regular medial ו; see in 271. *b*.

(18) *וְהַקִּימוֹתַי*, for *וְהַקִּימוֹתַי*, see 65; Fut. sense, 209, being connected to preceding verbs or participles with a Fut. sense.—*וְהָאֵתָּה*, in pause, 408. *אֵתָּה* Acc.—*וְהָאֵתָּה*, Par. XX., Fut. sense, 209.

(19) *וְהָאֵתָּה*, article, having Qamets here before *וְ*, contrary to the usual custom, see 152. *a. 3.*—*וְהָאֵתָּה*, *cause to go in, introduce.*—*וְהָאֵתָּה*, for *וְהָאֵתָּה*, 63, Inf. Hiph. of *וְהָאֵתָּה*, lit. *for the preserving of life.*—*וְהָאֵתָּה*, Methegh, 87. *d.*

(20) *וְהָאֵתָּה*, *וְ* prep.; *וְ* art. 152. *a. 2.*—*וְהָאֵתָּה*, suff. 336. *b.*—*וְהָאֵתָּה*, prep. *וְ* in the form of a noun plural, 407. *b, i. e.* with a suffix attached to it, such as nouns plural receive, viz. *וְהָאֵתָּה*.—*וְהָאֵתָּה*, see in v. 19, written *plenè* here.

(21) *וְהָאֵתָּה*, Imp. of *וְהָאֵתָּה*.—*וְהָאֵתָּה*, Methegh, 87. *e*; lit. *which should be eaten*, 504. *i.*—*וְהָאֵתָּה*, Fut. sense, 209.—*וְהָאֵתָּה*, the same.—*וְהָאֵתָּה*, 408. *וְ*.—*וְהָאֵתָּה*, Dat. after *וְהָאֵתָּה* to become, which is the usual construction.

(22) *וְהָאֵתָּה*, apoc. Fut. Kal, 283. *וְ*.—*וְהָאֵתָּה*, *so did he*, a repetition of the preceding assertion, which increases the intensity of it, (comp. 438. *d*); it being as much as to say, 'Noah did exactly according to all which God had commanded him.'

No. XV. Gen. VII. 7—24.

(7) *וְהָאֵתָּה*, *from, from before*, compounded of *וְהָאֵתָּה* and *וְהָאֵתָּה*.

(8) *וְהָאֵתָּה*, *of, out of*, a partitive prep. signifying *a part or portion of.*—*וְהָאֵתָּה*, art. 414. *1.*—*וְהָאֵתָּה*, with verbal suff. *וְהָאֵתָּה*, which suff., with the preceding *וְהָאֵתָּה* 478, makes the relative *which*, while *וְהָאֵתָּה* makes the negative verb, *is not.*—*וְהָאֵתָּה*, with Soph Pasuq after it, 93. No. 1; wrongly here, as the sentence plainly is not completed; comp. 96.

(10) *וְהָאֵתָּה*, const. state of *וְהָאֵתָּה*, 457. *a*; lit. *after a heptade of days.*—*וְהָאֵתָּה*, *that*; *וְהָאֵתָּה*, const. of *וְהָאֵתָּה*.

(11) *וְהָאֵתָּה*, lit. *in the year of six hundred*, 461; *וְהָאֵתָּה*, const. of *וְהָאֵתָּה*, Dec. XI.—*וְהָאֵתָּה*, i. e. *וְהָאֵתָּה*, 559.—*וְהָאֵתָּה*, as sign of the Gen., 421. *b*; i. e. the years which had respect to the life of Noah, which were computed by Noah's age, comp. 421. Note.—*וְהָאֵתָּה*, for *וְהָאֵתָּה*.—*וְהָאֵתָּה*, i. e. in November; for before the Israelites left Egypt, they began their year with October,

called Tisri.—בְּשִׁבְעָה-עָשָׂר, see in Par. XXVIII., B. No. 17; also see 458.—לְחָדָשׁ, for לְחֹדֶשׁ; used as a Gen. here, see on לְחָדָשׁ in v. 11. above.—בַּיּוֹם הַזֶּה, *on the very same day*, בַּיּוֹם for בְּהַיּוֹם.—מַעֲרִיבוֹת, const. fem. form, plur. of מַעֲרִיב, Dec. II. The plur. is as those of Dec. XI.; see 327. 2.—אֲרָבָה, plur. of Dec. X.—נִפְתָּחוֹ, 146.

(12) אֲרָבָעִים, 459.

(13) עָצָם, *self-same*, lit. *bone, substance, body*; applied to *things*, not to persons, 475. 2. d.—שְׁלֵשָׁה, const. state, 457. a.

(14) כָּל-כַּנָּף, lit. *of every wing*, or, *every winged creature*, in apposition with צִפּוֹר.—אֶל-הַתֵּיבָה, *into the ark*.

(15) שְׁנַיִם שָׁנִים, 438. b.—אֶחָד-בֶּן, 478. a.

(16) בְּעָדָיו, prep., *behind, after*, 506.

(17) וַתָּרֶם, for וַתִּשְׂאוּ, 73. Note 3, Fut. Kal of נָשָׂא.—מַעַל, 407. f. vāt-tā-rōm, 208. Note 2, Fut. Kal of רָם.

(18) וַתֵּלֶךְ, 208. Note 2, Fut. fem. from יָלַךְ.

(19) מֵאֵד מֵאֵד, 456. a.—וַיִּבְסֹּה, Pual Fut. of בָּסָה; ך without Dagh. after it, 208, in e. g.—הַדְּרִים, instead of הִדְרִים, 142. a.—אֲשֶׁר תַּחַת כָּל-הָאֲרָצִים, i. e. over all the earth.

That the writer here means to express the idea of *universality*, is clear. The evidences of this fact are now multiplying, in consequence of the progress of geological science. A multitude of phenomena are found to exist, which can be accounted for in no way, so probably and so easily, as by the supposition of a deluge, such as is here declared to have existed.

The student, who is desirous of pursuing the very interesting subject here introduced, may find notices of tradition among heathen nations respecting the flood, in Josephus, Antiqq. I. Cap. 4. edit. Colon.; Eusebius, Praep. Evangelica. IX. 12; Ovidii Metamorph. I. 270 seq. Grotius, de Veritate I. § 16 not. Stillingfleet, Origg. Sac. III. 14. § 8; also in Faber's Horae Mosaicae, and Bryant's Mythology. Those who wish to see the subject geologically treated, are referred to Buckland's Reliquiae Diluvianae, and the works there cited.

(20) הָיָה עֲשִׂירֵה אָמָה, 460.—מִלְמַעְלָה, with tone on the penult, (the same in No. 14. v. 16); the הָ- therefore is *local*, 100.

i, and the ground form is *מַעַל*, an apoc. form of *מַעֲלָה*.—*וַיִּכְסּוּ*, see in v. 19.

(21) *וַיִּגֹּעַ*, Vav regular, 271. *b*.—*בְּהַעֲרֹף* for *בְּהַעֲרֹף*, *בְּהַעֲרֹף* for *בְּהַעֲרֹף*, 152. *a*. Note. For the use of the article here, see 412. *b*; and so for the words which follow.

(22) *נְשִׁמַת רֹחַ חַיִּים*, in whose nostrils, 478.—*בְּאַפִּיו*, lit. the breath of the spirit of life, i. e. life by animated breathing.—*מִן*, *מִן* (*מִן*), belonging to, consisting of, viz. all belonging to the animals living upon dry land.—*בְּהַעֲרֹבָה* (for *בְּהַעֲרֹבָה*), Dec. XI. The Qamets under *ח* is immutable, as the form is a substitute for *חַרְבָה*, 58. For Seghol under *ב*, see 142. *a*.—*מִתּוֹ*, with final Tseri, from *מִוֵּת*, 270. *a*. 1. Par. XIII.

(23) *וַיִּמָּח*, (as the form is) belongs to apoc. Fut. Niph., for *וַיִּמָּחָה*, from *מָחָה*; *וַיִּמָּח* because of the Guttural *ח*, 113, instead of *וַיִּמָּח* the regular apoc. form independently of the Guttural, 285. 3.—*אֶת־כָּל־הַיָּקוּם*, Nom. case, 427. Note 2. For the omission of Dag. after the art. *הַ*, in *הַיָּקוּם*, see 152. *a*. 5.—The better text of the above phrase, reads *וַיִּמָּח*, without Dagh. forte in *מ*, apoc. Fut. Kal; and adopting this, *יָהֳרָה*, or *הַמַּבּוּל* will be the Nom. implied, and *אֶת־כָּל־הַיָּקוּם* will be in the Acc. governed by *וַיִּמָּח*. This is the preferable method of explaining the phrase.

מִאָדָם עַד־בְּהֵמָה, lit. from man to beast, i. e. including both man and beast; and so of the rest which follow.—*וַיִּמָּחֻ*, Fut. Niph.—*וַיִּשְׁאָר*, penult tone, Fut. Niph. 101. *b*.—*בְּהַעֲרֹבָה*, for *בְּהַעֲרֹבָה*, Beth with Dagh. lene, 79. 3.

(24) *מִמָּחָה*, const. of *מִמָּחָה*, Dec. XI., 461.

The objection made against the possibility of a deluge which would cover the highest mountains, and be universal, is, that 'there is not sufficient provision in the constitution of the atmosphere, or of the world, for such an occurrence; as such a quantity of water could in no way be generated.' The answer is, that though natural causes may not account for such an occurrence, the God who made the world, could deluge it with the waters of

the ocean. Accordingly, in v. 11 above, it is said, that 'the fountains of the *תְּהוֹמוֹת*, *the great deep, the ocean*, were opened [זָבַקְעוּ], as well as 'the windows of heaven;' i. e. the ocean overflowed, while the rain descended in vast quantities. That the occurrence, after all, was of a miraculous nature, I should not wish to deny. And considering it in this point of view, it is easy to see, that the cause can never be shewn to be inadequate to produce the effect. We may believe the truth of the narration, on the authority of Moses, and because the globe now exhibits striking proofs that an event like the one in question has happened. Who will shew us valid reasons for disbelieving the whole account, or for explaining it as a mere *μύθος*?

No. XVI. Gen. VIII. 1—20.

(1) *וַיַּעֲבֵר*, apoc. Fut. Hiphil.—*רוּחַ*, *wind*, the literal and primary sense of the word.—*וַיָּשְׁבוּ*, Fut. Kal of *שָׁבַד*.

(2) *מִעֵינֶה*, No. XV. v. 11.

(3) *וַיָּשְׁבוּ*, Fut. Kal of *שׁוּב*; for *שֵׁ*, see 41.—*מֵעַל*, *from on, from off*, 407, *f.*—*הַלֹּךְ וְשׁוּב*, Inf. abs., 514. *c*; *continually receding*, viz. into the *תְּהוֹמוֹת*.—*וַיִּהְיֶה סֵרֹוֹ*, 225.—*מִקְצֶה*, Dag. omitted in *ק*, 73. Note 3; *קֶצֶה* const. of *קֶצֶה*, Dec. IX.—*מִצֶּחַ*, in No. XV. v. 24.

(4) *וַיִּתְּנָה*, 3 fem. apoc. Fut. of *נָתַן*, 270. 3. Fut. apoc.—*בְּהַר־שֵׁ*, for *בְּהַר־שֵׁ*.—*יּוֹם*, 458.—*לַחֲדָשׁ*, Gen. 421. *b.*—*הַיָּרִי*, const. plur. of *יָרֵה*, used in the same sense as the sing. number, 437. 3.—*אַרְרָט*, *Ararat*, which still bears the same name.

'The tradition that the ark of Noah lodged here, when the waters of the flood subsided, is confirmed,' (says Rosenmueller in his *Alterth. I.* 257), 'by the most weighty testimony of antiquity, and is one of the oldest which has reached us.' The Persians in the neighborhood call it *Kuhi Nuach, mountain of Noah*. It is one of the loftiest mountains in all the eastern world, rising from a plain in Armenia, not far from Erivan its capital, and elevating its summit above the region of snow to that of eternal ice, which glitters fearfully under the burning sun of summer. The magnitude of the peak is constantly increasing, in consequence of the

continual accession of ice. No one has ever ascended it; and its steepness, with the ice upon its summit, renders ascent impossible.

The fact that the ark of Noah rested here, favours the conclusion which was made above, that the original location of man was in the region of Armenia.

(5) הָלֹךְ יָחִסִּיר, Inf. abs., 514. c.—בְּעֶשְׂרִי, *on the tenth*, viz. month.—אָחֵר, 551. Note.—נִרְאָה, Niph. of רָאָה.

(6) מִקֵּץ, *after the close*.—חֲלוֹן, probably the same as צֹהַר in No. XIV. v. 16.—עָשָׂה, Pluperf. 503. b.—וַיֵּצֵא וַיָּצֵא וַיָּשׁוּב, *and it went forth, going and returning*, 514. c, i. e. it continued to go out and return, until etc.—יָבִישָׁה, fem. Inf. of יָבֵשׁ, 247. b.

(8) אֶחָד-הַיּוֹנָה, use of אֶחָד with the Acc. and article, 427. Note 1. For the article הַ, in this case, see 412. Note 2.—מֵאִתּוֹ, lit. *from with*, 407. f.—לְרֵאוֹתָהּ, 522.—הֲקָלוּ, הֲ interrog.; קָלוּ, Praet. Kal. of קָלָה.

(9) מִצָּאָה, 3 pers. fem., for Methegh, see 66 in e. g., also 87. c.—מְנוּחָה, Dec. III.—וַתֵּשֶׁב, *vāt-tā-shōbh*, short O, apoc. Fut. fem. of שָׁב, with tone retracted and final syllable shortened, 208. Note 2.—וַיִּקְרָאָהּ, Fut. of קָרָא, with Vav conversive, and with suff. הָ, 309. c. For the form יִקְרָא, see in 312. 5.

(10) וַיִּהְיֶה, apoc. Fut. Hiph. of הָיָה, with tone retracted, and final vowel shortened, 208. Note 2.—שָׁבַעַת, 457. a.—אֲחֵרִים, irreg. plur. of אַחֵר, which has a Pattahh Daghash'd, 58, and therefore immutable. The plur. אֲחֵרִים must therefore derive its form from אַחֵר.—וַיִּסְתַּף, apoc. Fut. Hiph. of יָסַף, with tone retracted and vowel shortened, 208. Note 2.—וַיִּסְתַּף שֵׁלָה, lit. *and he added to send*, i. e. he sent again, 533.

(11) לְעֵתָהּ, *at the season*, so לְ before a noun indicating time often signifies.—עֵלָהּ, const. of עָלָהּ, Dec IX.—טָרֵף, *fresh, recent, verdant*.—קָלוּ, see on v. 8.

(12) וַיִּסְתַּף שָׁבַעַת, peculiar Fut. Niph. of יָסַף, 247. e. 1. 533.

(13) אֶחָדָה (for אֶחָדָהּ, 107. 2), fem. agreeing with שָׁנָה implied. The whole phrase is thus, *In the first [year] and the six hundredth year*.—שֵׁשׁ-מֵאוֹת, 461, viz. of the life of Noah; comp. Gen. 7:

11.—רִאשׁוֹן (for רִאשׁוֹן 118), *on the first*, i. e. month.—בְּאַחַד, *on the first*, i. e. day, 551. Note.—וַיָּסֶר, Fut. apoc. Hiph. of סָר; for Pattahh under ס, see 270. c. 3, Fut. apoc. with Guttural.—אֶחָד־מִכֶּסֶּה, אֶחָד without the article expressed, seemingly contrary to 427. Note 1. a; but not in reality so, for the article is here implied, see 413. 2.—וַיִּרְא, see on Gen. 1: 3.—פְּגִי, const. plur. used for singular, because it has no sing. form.

(14) בְּשִׁבְעָה וְעֶשְׂרִים, 460.

(16) יָצָא, Imp. of יֵצֵא, 244.

(17) הָיָה לְעוֹף for בָּהֶעוֹף; and so of the nouns that follow.—הָיָה as a pronoun, 412. Note 1.—הָיָה, Imp. Hiph. of יָצָא, 247. g. 2. The reference (*) is to a Masoretic reading at the bottom of the page, viz. הָיָה, i. e. הָיָה, instead of the usual הָיָה.—וַיִּשְׁרַץ, made Fut. by וַי after an Imperative, 209, and then this Fut. has the sense of an Imperative, 201. Note; so also, וַיִּפְרוּ, וַיִּרְבוּ, which follow.

(19) לְמִשְׁפַּחַתָּהֶם, suff. plur. of מִשְׁפָּחָה, Dec. XI. g.

(20) וַיִּבֶן, apoc. Fut. of בָּנָה, 283. γ.—מִזְבֵּחַ, Dec. VII. d.—בְּמִזְבֵּחַ, plur. of עוֹלָה (65 עוֹלוֹת) plur. of עוֹלָה, 283. γ. g.—וַיַּעַל, בָּהֶמְזִיבָה.

That the whole narration respecting the deluge has been regarded, and is still considered, by many critics, as a story which is partly *μῦθος* and partly fact, need scarcely be said, after the details which have been exhibited above, respecting opinions relative to the creation of the world, and the original condition of man. That a partial inundation, probably an extensive one, over some one of the widely extended plains of the East, very anciently took place, is generally conceded. The extent which our author assigns to it, is regarded as a fictitious supplement to the story made by tradition, or as resulting from the mistaken views of the writer himself. That difficulties can be easily suggested, relative to an occurrence of this nature, no one will deny; but that the event was impossible, or even improbable, (considering the evidence of it afforded by the present condition of our globe), cannot in any way be made out.

As to all the questions which can be raised, relative to the form of the ark, the possibility of immuring in it all the various kinds of animals which water would destroy, and of supporting them there for so long a time; it is plain that they must be matters of speculation merely. In regard to the beasts going into the ark, it is evident, that the whole occurrence is regarded by our author as a miraculous one; and admitting the truth of this, there is an adequate reason or cause for all the occurrences which took place. The vast quantities of relics, belonging to animals of the *tropical* regions, which are now found in high northern latitudes, shew that some mighty engine of destruction, like that of the deluge, must have sometime been in operation; and the removal to so great a distance, of animals that are indigenous to the southern climate, shews that the agent must have been a water-flood. We may, therefore, believe the account of Moses; at least we may do it, until something more probable, and better authenticated, shall be substituted for it. And this is not an event which is likely to happen.

No. XVII. Gen. XI. 1—9.

(1) שָׁפָה, lit. *lip*, but here signifying *language*; as in Is. 19: 18. 33: 19. Zeph. 3: 9. Ps. 81: 6.—אֶחָדָה, (instead of אֶחָדָה); the pause accent changes the Pattahh under ה into Qamets, 144, and then this occasions the preceding Pattahh to become Seghol, 142. a.—אֶחָדָהִים, plur. of אֶחָדָה (אֶחָדָה), and used as plur. merely for the sake of agreement with a plur. noun which it qualifies.

The sentiment here plainly is, that all the earth (or all the land) spoke one and the same language. The repetition of the idea, by adding דְּבָרִים אֶחָדָהִים, is designed to express as much as to say, 'exactly the same language,' 438. d, and Note. Vitranga and others construe שָׁפָה אֶחָדָה, as meaning 'unity of purpose or design;' but Perizonius, in his *Origines Babylonicae*, Cap. IX., has sufficiently refuted all such interpretations.

(2) בְּנִסְעָם, Inf. of נָסַע, with suff. ׁם, see in Par. XXII.; when they removed, 521. a.—מִקְרָם, either *eastward*, or *from the east*. The word may mean either; and there is nothing in the

context, which will certainly determine. Ararat in Armenia, where the ark lodged, lies *north* of the country of Babylon; but as the original settlers of the eastern countries were wandering shepherds (Nomades), it is impossible to say which way the great body of them had travelled, before they came to the plains of Shinar.—בִּקְעָה, Dec. XII., properly a *valley, intervale*; but also, a *low plain*, as in Syriac and Arabic.—וַיִּשָּׁבּוּ, with accent on the penult, 101. *d*, from יָשָׁב.

(3) אִישׁ אֶל-יָרֵיהּוּ, lit. *man to his companions*, i. e. each to the other, or, to one another; יָרֵיהּוּ, plur. suff. of יָרַע, for יָרֵיהּוּ, 336. Note 4. 1. The Tseri of the ground-form is immutable.—הִבָּה, Imp. parag. of יָהָב, with accent (Yethibh) on the penult, but tone on the ultimate, 100. *h*, the accent being praepositive. The Imp. without parag. הָ is יָהָב. It is used as a kind of interjection here, like *age, agedum*.—נִלְבְּנָה, 1 pers. plur. Fut. Kal of לָבַן, with הָ paragogic, 205.—לִבְנִים, fem. gender, with a fem. singular, לִבְנָה, 322. The two words together must be rendered, *Let us make brick*; a literal translation in Latin would be, *Laterificemus lateres*.—נִשְׂרָפָה, Fut. parag. as above.—נִשְׂרָפָה, Dec. X., the Tseri being impure, lit. *to a brand, or with a burning*, i. e. 'Let us burn them thoroughly.'—לִאֲבָן*, the asterisk refers to a note at the bottom, קָמֶץ בּוֹ, i. e. *Qamets with Zaqeph*, marking the effect of this accent in prolonging the Seghol in the word אֲבָן, 144, comp. 149.—וַיִּתְּחַמֵּר, where the first accent, Munahh, stands in the place of a Methegh, 87. Note 3. The *bitumen*, which is designated by this word, is common in all the plain of the Euphrates, and floats on the surface of standing water, in small ponds, marshes, etc. It makes a mortar, which in time becomes harder than the brick itself, and seems to be imperishable.—לִתְחַמֵּר, for לִתְחַמֵּר.

(4) נִבְבְּנָה, 1 plur. Fut. Kal.—לָנוּ, Dagh. in Lamedh, 75. *a*—בִּשְׂמִים, Beth Raphe, 80. Meaning: 'Whose top shall be exceedingly elevated.'—נִבְבְּנָה-לָנוּ, the like forms as in נִבְבְּנָה-לָנוּ.—נִפְּוּץ, 1 pers. plur. Fut. Kal of פָּוַץ, *lest we scatter ourselves, or be scattered*, 181. Note 2.

(5) וַיִּגְרָד, from גָּרַד, 208 Note 2.—לִרְאֵה, 63.—פָּנֵנוּ, with

tone on the ultimate as a verb; but **בָּנוּ** would be a prep. and a pronoun, signifying *with us*. In such cases, the accents not unfrequently answer a good purpose.

(6) **לְכָלֵם**, **כָּל** with suff. **־ם**.—**הִחָלֵם**, **־ם** suff. pronoun; **הִחָל**, Inf. Hiph. of **חָלַל**; regularly it would be **הִחָלֵל**, but the final Tseri is shortened on account of the tone being thrown forward upon the suffix, 129. *a*, while the **ח** retains Pattahh, contrary to analogy, which would make the form to be **הִחָלֵם**; see 133. *a*. As to the Daghash in **ל**, see 258.—**וְזֶה הִחָלֵם לַעֲשׂוֹת**, *and this is their commencing to operate, or, the commencing of their operation*.—**לֹא יִבְצֹר מֵהֶם**, *there shall not be cut off from them, i. e. one shall not hinder*, 500. Note 2.—**כָּל אֲשֶׁר** *all which*. Both phrases together mean: 'They will not be restrained as to all which, etc.'—**הִזְמִיגוּ**, from **זָמַם**, 266.

(7) **יִרְדּוּ**, parag. Fut. 1 pers. plur. of **יָרַד**. For the use of the *plural number*, see on Gen. 1: 26 above.—**נִבְלָה**, the like form from **בָּלַל**, 266.—**שִׁפְתָּהּ**, plainly meaning, *language*.—**יִצְדָּהּ**, see on v. 3. above.

(8) **יִפְּצֶה**, apoc. Fut. Hiph. of **פָּצַח**, with retracted tone.—**לְבָנָהּ**, 63.

(9) **בִּבְבֹּל**, for tone, see 141. Note 2. The word is probably a contraction, from **בִּלְבָּל**, *confusion*, or *to confound*.—**הִפְּרִצָּם**, Hiph. Praet. of **פָּרַץ**, with suff. **־ם**; for the dropping of Tseri under the **ה**, see 133. *a*.

It has been a very general opinion in times past, that the origin of diverse languages among men is to be found in this occurrence. But facts seem strongly to militate against this, as a principal cause. From the earliest times, down to the present hour, hither Asia has almost all spoken a language which is radically the same. Wherever Abraham travelled, he understood the language of the people with whom he met. We may then with great probability suppose, that the *confusion* here mentioned was but temporary in its effects, continuing only until the purpose for which it was designed had been accomplished, viz. the scattering abroad, so as to people different countries, those who intended to

cluster in one great city. It was thus, that Providence made provision for the peopling of extensive regions; and the design of counteracting this, appears to have been the criminality of the men who purposed to build Babel. Their pride and ambition also, in endeavouring to acquire fame (שָׁמָיִם), were offensive in the sight of heaven. Still, as the punishment in this case is comparatively light, their sin does not seem to be treated as of a very heinous character.

That the diversity of languages, among the whole race of man, can not be charged upon the building of Babel as its *direct* cause, would hardly seem to require proof. Still, as the occurrences on this occasion, gave rise to the separation of men from each other; and this eventually became the indirect occasion of great diversity in language; it is not without *some* reason, that this diversity is attributed to the building of Babel. The diversity of language, as it now exists, is one of the most difficult problems for the philosopher or the divine to solve. No satisfactory theory, in all respects developing an adequate and probable cause, has yet, so far as I know, been proposed by any writer, who has speculated on the subject of language.

The gift or faculty of speech, may be regarded as natural to man; as much a part of his nature as intelligence and reason. The power of forming sounds, is, from its very nature, almost boundless in extent and variety. Hence the very different sounds which are adopted as the medium of communication between men. Accident, climate, even the physical power of enunciation, with the passions and affections, all have an influence on the sounds, which are employed as signs of ideas or of feelings. Of course, the modification of these is subject, as experience shews, to perpetual change. Let a colony go out from a savage tribe, and remain entirely separate for several centuries, and the language of each will be scarcely intelligible to the other. Still, even examples like these do not account for such radical differences as exist, for example, between the Chinese and the Shemitish languages; or between the latter and the Scythian or Tartar

tongues. A part of this great problem, therefore, still remains without any satisfactory solution.

No. XVIII. Gen. XII. 1—4.

(1) לך, Imp. of ילך, reg. ילך, but before Maqqeph, לך, 89.—לך-לך, lit. *go for thyself*, i. e. *go*; for the form of expression, see 545. The idiom is frequent in the Shemitish languages. In a similar manner, we say in English, 'Away with yourself.'—ארץ, *thy country*.—ממולדתך, *from thy native place*, put elliptically for מולדתך, *thy native land*.—אל-הארץ, *to the land*.—ארץ, epenth. suffix, 309. *d*; ארצה, Fut. Hiph. of רצה, which loses its final syllable and vowel, when it takes a suffix, 313.

(2) ואעשה, Methagh, 87. *b*; for vowels, 226.—לגור, 507. *b*.—ואבך, 129. *a*.—ואגדה, with parag. ה, 205.—שמך, 148. *a*.—יהיה, Imp. in form, Fut. Kal in sense, *thou shalt be*; for Methagh, 87. *d*; for the use of the Imp. as Future, 505. *b*. 2.

(3) מברכיך, lit. *thy blessers*, Part. Piel, suff. plural.—מקללך, *him who curseth thee*, i. e. every one, or any one, who curseth thee, the sing. being used *generically*; Part. Piel of קלל; as to tone and penult vowel, 129. *a*.—אאר, Fut. Kal of ארר.—ונבך, Niph. Praet., 209.

(4) ודבר, Piel, 214. 1.—בן etc., lit. *the son of 5 years and of 70 years*; the usual method in which the Hebrew describes the age of any person.—בצאתו, Inf. fem. of יצא, with suffix, יצאה for צאה, 119. *c*. 3, also 521.—מחרן, *from Haran*, a town in Mesopotamia.

There is a chronological difficulty respecting the departure of Abraham from Haran, to which it may be proper to advert. In Gen. 12: 26, it is said that Terah begat Abraham, at the age of 70; in Gen. 12: 4, that Abraham left Haran, at the age of 75; which added together make the age of Terah then to be 145. But in Gen. 12: 32, Terah is said to have lived 205 years; yet Stephen, Acts 7: 4, says, that 'Terah was dead when Abraham left Haran.' As the Hebrew text now stands, this emigration of Abraham happened 60 years before the death of Terah.

The Samaritan Codex, however, reads 145, in Gen. 12: 32, which exactly agrees with the account of Stephen, and also of Philo Judaeus, who says, *τελευτήσαντος δὲ αὐτοῦ τοῦ πατρὸς ἐκέϊσε μετανίσταται*, i. e. Abraham left Haran, when his father was dead; De Migrat. Abram. p. 463.

The difficulty can be solved, only by supposing that the Samaritan Codex has preserved the correct reading, (which seems to be confirmed by the authority of Stephen and of Philo), and that there is an error in the Hebrew of Gen. 12: 32; or, that Stephen merely adopts the mode of reckoning, in regard to the departure of Abraham from Haran, which was customary among the Jews of that day. See Kuinoel on Acts 7: 4. The effort of Jarchi and others to solve the difficulty, by alleging that Gen. 12: 32 refers only to the *moral* death of Terah, because he was an idolater, hardly deserves a serious notice. Was he not *morally dead*, as an *idolater*, long before the departure of Abraham?

In regard to the nature of the promise here made to Abraham, it is only general. In v. 2, there is an assurance of a numerous offspring, 'I will make of thee a great nation;' of much prosperity, 'I will bless thee;' and of great renown among the nations, 'I will make thy name great, and thou shalt be a blessing,' i. e. a subject of praise or of blessing. In v. 3 is an assurance, that the friends of the posterity of Abraham shall be regarded with approbation, and their enemies with dislike, 'I will bless them who bless thee, and curse him who curseth thee.' There is a further and general assurance, that in Abraham, (including of course his descendants), all nations should be blessed. I understand this as a prophetic intimation, in very general terms, respecting the Messiah, "who was the son of David, the son of Abraham." In what respect have the descendants of Abraham been a blessing to all nations, or can they be, unless in the one which this interpretation supposes? Comp. the sentiment of Paul, in Gal. 3: 14—18. Whether Abraham understood the nature or extent of this promise, when it was first made, may be questioned. But it cannot be shewn that he *did not*; and perhaps not fully, that he *did*. Yet the fact, that he left his native country, in consequence of

this call from heaven, shews that he had a strong expectation of future blessings of some kind or other.

No. XIX. Gen. XV. 1—6.

(1) אַחֲרָי, accent Pesiq, preceded by Munahh, 93. No. 20.—הַדְּבָרִים, *matters, affairs, transactions*.—אֲנִכִּי, 469.—מִגֵּן, Dec. VIII. *h*, with impure Qamets.—לֵךְ, in pause 408. לְ, 403. *d*.

(2) אֲדָנִי, 437. 2.—מִה־תִּתֶּן, 75. *a*; תִּתֶּן, 89.—וְאֲנִכִּי, *for, since*.—הוּלֵךְ, 527. *a*.—מִשְׁק, a *ἀπαξ λεγόμενον*, prob. it means *possession*, and is derived from the obsolete מִשְׁק = *ἰσμός*, to *possess*. *Son of possession* means, *possessor*, 444. *d*; and here, *possessor of my house*, in other words, *my heir*.—הִנֵּה, *is this*, 469.—דָּרְמֶשֶׁק = דָּרְמֶשֶׁק, 1 Chron. 18: 5, 6; see 107. 1. *c*. The peculiar word מִשְׁק, in the first clause, appears evidently to have been selected, in order to make a paronomasia with דָּרְמֶשֶׁק in the latter clause. This last word here means, *a Damascener, one belonging to Damascus*.

(3) נִתְּתָהּ, with הַ parag., 254. *c*. Note.—יִזְרֶשׁ, Fut. in *-rus*, 529.

(4) יִירָשֶׁהָ, 244. *b*; for Qamets, 130. *a*.—אֲשֶׁר, *he who*.—מֵעֵיךְ, suff. plur. of מַעֲיִם, with Tseri impure.—יִירָשֶׁהָ, 148. *a*.

(5) הַחֹצֶה, with art. and הַ local.—הִבֵּט, Imp. Hiph. of נָבַט, 89.—הַשְׂמִימָה, with הַ local, tone on penult, 100. *i*.—חֹבֶל, Hoph. of יָבַל, 186.—זֶרַעַךְ, 148. *a*.

(6) וְהָאָמֶן, for הָאָמֶן, 63.—בִּיהָרָה, see Part II. No. 10.—וְנִחַשְׁבָּהָ, suff. 309. *c*.—לֹךְ, 75. *a*.

For a commentary on this passage, see Rom. IV. throughout. In the second promise here made to Abraham, only a *numerous offspring* is included. But was this mere natural offspring; or were they 'children of faith,' who were promised?—See the opinion of Paul on this subject, Rom. 4: 11 seq.; particularly Gal. 3: 7: 9, 14—18, 29. Rom. 9: 6—8. Gal. 4: 28, 29. Whether

Abraham had a clear apprehension of the *spiritual* meaning of the promise in question, must have depended on his state of knowledge, and on his state of mind at the time when the promise was made; and with neither of these are we definitely acquainted. That he, however, either in regard to the promise made here, or on some other occasion, was inspired with a certain expectation of a future Messiah, appears from John 8: 56, comp. Luke 10: 24. In regard to *וַיִּרְצֶךָ*, in v. 5, see Gal. 3: 16.

No. XX. Gen. XVII. 1—8.

(1) *וַיִּשָּׁע*, see in No. XVIII. v. 4, and 459.—*וַיִּרְצֶךָ*, 457.—*וַיִּרְצֶךָ*, apoc. Fut. Niph. of *רָצָה*, full form *וַיִּרְצֶה*, 58, and 285. 3; lit. *shewed himself*, 182. b. 3.—*וַיִּרְצֶךָ*, *Almighty*; perhaps *pluralis majestaticus*, 325. b. b, and 437 2.—*וַיִּרְצֶךָ*, in other places *וַיִּרְצֶךָ* with *is* used after the verb *וַיִּרְצֶךָ*, when employed in the same sense as here; comp. Gen. 5: 22. 1 Sam. 25: 15. Ps. 35: 14. It also has *וַיִּרְצֶךָ*, in the same sense, Deut. 8: 19. 11: 28. 13: 4. 1 K. 14: 8. et al. All these mean, 'To live on friendly terms with God; as it were to converse familiarly with him; *Deum ceu ducem sectari*; to act agreeably to his precepts.' So the sequel explains it; *וַיִּרְצֶךָ*, *esto integer, be upright*, comp. Gen. 6: 9, *וַיִּרְצֶךָ* denotes freedom from blemish, from any charge of moral corruption or wickedness. For Imp. *וַיִּרְצֶךָ*, see 87. d, as to the Methegh; and for *וַיִּרְצֶךָ*, see 152. c. 6.

(2) *וַיִּרְצֶךָ*, Vav simply conjunction, the Fut. form here retaining the Fut. sense; *וַיִּרְצֶךָ*, Fut. 1 pers. of *וַיִּרְצֶךָ*, with parag. *וַיִּרְצֶךָ*, 205.—*וַיִּרְצֶךָ*, 148. a.—*וַיִּרְצֶךָ*, 456. a.

(3) *וַיִּרְצֶךָ*, from *וַיִּרְצֶךָ*.

(4) *וַיִּרְצֶךָ*, as to me, Nom. abs. 415.—*וַיִּרְצֶךָ*, 209, and 503. c. Note 2.—*וַיִּרְצֶךָ*, 507. b.—*וַיִּרְצֶךָ*, comp. Gal. 3: 7—9, 14—18, 29. 4: 29. Rom. 9: 6—8. Rom. IV.

(5) *וַיִּרְצֶךָ*, 500. a.—*וַיִּרְצֶךָ*, *pater* and *וַיִּרְצֶךָ* *excelsus*, i.e. exalted father, 317.—*וַיִּרְצֶךָ*, either compounded of *וַיִּרְצֶךָ* *father*, *וַיִּרְצֶךָ* *exalted* (omitting the last letter), and *וַיִּרְצֶךָ* *multitude* (omitting the ending

וְ), and so meaning, *exalted father of a multitude*; or else of אֲב, and רָהֵם, of the same meaning as the Arabic ⁵عالم *great multitude*. The first method of composition agrees best with the explanation subjoined by the writer.

- (6) וְהַפְּרִיחֵי, 209. Hiph. of פָּרַח.—לְגוֹיִם, 507. *b*.
 (7) וַיְבַרְכֵהוּ, 65.—וַיְבַרְכֵהוּ, 148. *a*.—רָעָה, comp. Gal. 3: 16.—
 לְדוֹרָתָם, 65.—לְהַיּוֹת, 87. *d* and 152. *c*. 6.—לְאַלְהֵיִם, 507. *b*.
 (8) וְנִתְחַיֶּה, 209.—מִגִּירָה, suff. of מָגוּר, Dec. III., 63 and 41.—
 אֶרֶץ פְּנִינָה, in apposition with the preceding אֶרֶץ.—וְהַיּוֹתֵי, 209.—
 לְאַלְהֵיִם, 507. *b*.

In regard to the promises here made, it is evident that they are of a temporal as well as of a spiritual nature. That they comprehend *spiritual* blessings, may be seen by consulting the passages referred to in the remarks subjoined to No. XIX. v. 6. That *temporal* blessings are also included, must be acknowledged by every one who attentively considers v. 8 above. The greatest difficulty arises from Gal. 3: 16. The word יֶרֶע, in v. 7 above, seems to mean, 'the whole posterity of Abraham.' That this, however, is the *necessary* meaning of it, cannot be shewn. Certainly Paul did not consider it so, when he wrote Rom. 9: 6—8. No line of distinction is drawn in the promises to Abraham, between spiritual and temporal blessings. We are left to gather this, from the nature of the case, and from the reasonings of Paul. There is nothing at all incongruous in the supposition, that blessings of both kinds were promised. Nay, it is, of course, what one would naturally expect; and it is what is found in many other parts of the Scriptures. And that Abraham himself apprehended the import of these promises to be *spiritual* in part, seems plain from the assurance of the Saviour, in John 8: 56. Comp. also, Heb. 11: 8—10, 13—16.

No. XXI. Gen. XXII. 1—19.

(1) הַיְּהוָה, Methegh 87. g.—הַדְּבָרִים, see on No. XIX. v. 1.—הַאֱלֹהִים, the use of the article in this way, before this noun, is not common, but still it is allowed by the laws of the language, 411.—נִסָּה, *tried, put to trial*. To tempt, in the sense of *soliciting to sin*, cannot be predicated of God; see James 1: 13, 14.—הַיְּהוָה, 410. Note.

(2) בְּנֵי, Dec. VII. irreg.—בֶּן, const. בֶּן, suff. בֶּן.—יְהוֹרֵד, suff. of Dec. III.—לְךָ-לְךָ, see on No. XVIII. v. 1.—הַמֶּרְיָה, *Moriah*, the hill at Jerusalem, on which the temple was afterwards built.—וְהִעֲלֵהוּ, Hiph. Imp. of עָלָה, with suff., 313.—לָעֹלָה, 63.—אֶחָד, const. form, which shews that the true ground-form is אֶחָד = אֶחָד, 58, but it is written אֶחָד by the rule in 142. a.—הַהָרִים, 142. a.—אֶמֶר, 241. a. 1.

(3) וַיִּשָּׁבֶם, 206. Note 1.—בְּבִקְרָה, for בְּהִבְקָרָה, 152. a. 1, and Note.—וַיַּחֲבֹשׁ, for the first Methegh, see 87. e; for the second, 87. a.—וַיִּבְבֶּקֶע, Dagh. omitted, 208 in e. g; final Pattahh 236.—וַיַּצִּי, const. plur. of יָצָא, Dec. VII.—וַיִּקָּם, *vāy-yā-qōm*, short O, 270. 3. Fut. apoc. and 208. Note 2.—וַיִּגְדֵּל, 208. Note 2.—אֶמֶר, *had named to him; or, had commanded him*. The latter sense is the predominant one in the Arabic; in Hebrew, it is principally limited to the later books.—הַאֱלֹהִים, the student will note the repetition of the article before the name of God.

(4) וַיִּשָּׂא, *then lifted up*, וְ then.—וַיִּרָא, see on Gen. 1: 4.—מִרְחֹק, 63.

(5) עַד-כֹּה, Imp. of יָשָׁב.—לָכֶם, 545.—וְלָכֶה, 244. a.—עַד-כֹּה, lit. *unto there*, i. e. *thither, yonder*.—וַיִּנְשָׂא וַיִּתְּחַלֶּה, Fut. Hith. 1st plur. of נָשָׂא, 187. b. 1.—וַיִּנְשָׂא, 205.

(6) וַיִּשָּׂם, apoc. Fut. Kal of שָׂם, 274. 2.—בָּנוּ, see v. 2 above.—וַיִּחְדָּו, in form as a noun of Dec. VI. with suff. plur., for וַיִּחְדָּו, as it is sometimes written; used adverbially, 403. b; lit. *the union of them, or they together*; comp. 428. 2.

(7) וַיִּבְרָא, Par. XXIV. No. II.—וַיִּבְרָא, with epenth. suffix, 410. Note.—שָׁה, Dec. IX., const. שָׁה.

- (8) יִרְאֶה-לוֹ, 75. *a*; for Methegh, 87. *h*. comp. *l*.
 הָאֱלֹהִים, again with the article.—וַיִּבֶן, 283. *γ*.—וַיִּשָּׂם, see in v. 6 above.—מִמַּעַל, 407. *f*.—לְעֵצִים, for לְהַעֲצִים.
 (10) בְּשַׁחַט, 522.
 (11) מִלְאֵךְ, const. of Dec. II.
 (12) אֶל-תַּעַשׂ, 101. *c*, and in e. g. לֹה.—יִרְאֵה, const. of יִרְאֵה, Part. form of יִרְאֵה, 202. Note 1, and 531.—וְלֹא, for.
 (13) וַיִּרְאֵה, see on Gen. 1: 4.—אֶל, Dec. VI.—אַחֲרֵי, *behind*, adv. here.—נִפְתָּחוּ, Niph. Part.—סִבְבָּה, Dec. I., Qamets being impure.—בְּקִרְיָו, suff. dual of קִרְיָו.—בְּחֵת, *in the room of*, υπὲρ.
 (14) נֵעַם, 87. *m*.—אֲשֶׁר for אֲשֶׁר, *propterea*, *on this account, therefore*, comp. 559.—נֶאֱמַר, *it is said*, 500. *a*.—הַיּוֹם, *now, at present, still*.—יִרְאֶה, Fut. Niph. Meaning: ‘It is said, even to the present time, *In the mount of the Lord shall it be provided.*’ That is, when straits and dangers occur, men are wont to say, ‘In the mount of the Lord it shall be provided;’ i. e. God will take care or provide, as he did with respect to Abraham, in ancient days, when about to slay his son in the mount of the Lord.
 (15) שֵׁנִיָּה, *a second time*, used adverbially.
 (16) נֶאֱמַר, const. form of Part. נֶאֱמַר, from נֶאֱמַר, 41 and 531; Lit. *that which is spoken of Jehovah*, i. e. declaration of Jehovah, or, Jehovah saith.—בְּעֵן אֲשֶׁר, *because that*.
 (17) בִּרְךָ אֲבִרְכָה, 514. *a*.—יִרְכָּה אֲרִכָּה, *ib.*—שִׁפְתָּה, *lip, shore*.—וַיִּרְשָׁה, 244. *b*. Note 1.
 (18) וַיְהִי-תִּפְרָכּוֹ, 187. *c*. 3.—גִּלְיָה, *plenè*, from גִּלְיָה.—עַקְבֵּי, as a prep. 407. *a*.—בְּקִלְיָה, 507, *a*.
 (19) וַיִּשָּׁב, from שׁוּב.—וַיִּקְמוּ, 41.—בִּיאֵר, Dec. VI. *z*.—וַיִּשָּׁב, from שָׁב.

Compare with this account of Abraham, what is said of him in respect to the transaction here described, in Rom. 4: 16—22. Heb. 11: 17—19. James 2: 20—23. It is, indeed, a most signal example of the strength of Abraham's faith; one which is seldom equalled, I believe, under the Christian dispensation. In respect to the views of Eichhorn and others, who maintain that Abraham

dreamed of his obligation to offer up his son, and superstitiously proceeded to the performance of this supposed duty; it is sufficient to ask, What is there in the character of Abraham, which will justify taking such a liberty with it, as to maintain that he was not raised above the superstitions of the merest savages; or who can shew, that he understood nothing of the nature of dreams? And then, whence the approbation of God, of Christ, and of the holy apostles, bestowed on a horrible act of mere superstition? For horrible it was, if superstition only dictated it. This is a *nodus*, to solve which, something more than witty conjectures and brilliant declamation is needed.

No. XXII. Gen. XXXV. 9—15.

(9) נִגְרָא, see on No. XX. v. 1.—עוֹד, *again, a second time*; for the first appearance, see Gen. 28: 12 seq.—בְּבֹאֹי, Inf. with prep. בְּ, and suff. וֹ.

(10) עוֹד, *still, any longer*.—יַעֲקֹב, i. e. *supplanter*. But Moses himself, and other writers of the Old Testament, every where make frequent use of the appellation *Jacob*, after this. What then can be the meaning of the declaration before us? The Jewish commentators are not agreed on this point. Aben Ezra and others say, 'Jacob was not any longer to be the exclusive name; *Israel* also was to be employed.' But Jarchi, (nearer to the true meaning, as it seems to me), 'You shall no more be called Jacob in the original sense of that word (*supplanter*), but *Israel*, which is a name of nobler import.'—יִשְׂרָאֵל, from שָׂרָה *to contend or struggle with*, and אֱלֹהִים *God*. For the explanation of the name, see Gen. 32: 24 seq. Another explanation is equally consistent with etymology, viz. from שָׂרָה, in its second sense, *to reign, to be a prince*, and אֱלֹהִים *God*. The latter seems to be adopted, in Gen. 32: 28. The whole, as repeated here, appears to be a confirmation of what is said in Gen. 32: 28 etc.—שְׁמִי, 148. a.

(11) שְׁפִירָה, see on Gen. 17: 1.—פְּרִיהָ, Imp., *be fruitful*, i. e. *thou shalt be fruitful*, etc. 505.—גוֹי וְקָהָל גּוֹיִם, *a nation, yea, an assemblage of nations*, i. e. the twelve tribes, each of which might, in

the language of the day, be called גוי. — מִמֶּנִּי, suff. פִּי for בִּי, 309. d, and 407. Note.

(12) אֶתְנַנֶּה, suff. פִּי, 309. d; Fut. of נָתַן. — אֶתְרִיד, 407. b. — וַיַּעַל, 283. γ. — מִמַּעַלָיו, lit. *from above*, i. e. God, or the symbol of the divine presence, ascended above him, or rose upwards towards heaven. — אֲשֶׁר, i. e. בְּאֲשֶׁר, 559, *in which*. — דָּבָר, 214. f.

(14) וַיֵּצֵב, Fut. Hiph. of נָצַב, 206. Note 1. — אֲשֶׁר as above. — מַצָּבָה, const. state, as Dec. XI. f. — אֶבֶן, 144. — וַיִּסֵּךְ, Fut. Hiph. of נָסַךְ, 206. Note 1. — וַיִּצָּק, 251.

(15) שָׁם אֲשֶׁר, *where*, 478. b. — בֵּית-אֵל, *house of God*, for Methegh, 87. m.

No. XXIII. Ex. II. 1—15.

(2) וַתִּהְיֶה, 283. γ. — וַתִּלֵּךְ, 244. a. 247. c. — וַתִּרְאֶה, 283. γ. b, from רָאָה. — הָיָא, 469. — שְׁלֹשָׁה יָרְחִים, 457.

(3) הִצְפִּינוּ, Inf. Hiph., with Dagh. *acuting* in צ, 77. c. It has a penult tone, although the accent (Segholta) is on the ultimate, 95. a. — וַתִּקַּח, *procured, obtained, or caused to be fetched*. — תִּבָּה, const. of Dec. I., the Tseri being immutable, *an ark, a little boat or hollow vessel*. — וַתִּתְּמַרְהָ, with fem. pron. suffix. — בִּתְּמַר, for בִּתְּמַרְהָ — בִּנְיָמִן, 144, Dec. XIII. fem. — וַתִּשָּׂם, 274. 2. — הַיָּאֵר, 152. a. 5.

(4) וַתִּתְּצֵב, Fut. Hithp., form *sui generis*, for וַתִּתְּצֵב, the Tseri under the first ה stands instead of the mixed syllable תִּתְּ; the second ה assumes the pointing of the Yodh which follows (comp. 118), and the Yodh then drops out, 118. Note 3. For Pattahh in the final syllable, see 218. 1; lit. *stationed herself, placed herself*, 187. c. 1. — אֲחֻתִּי, from אָחִי, anomalous, as Dec. III. in regard to the penult vowel. — לְרַעְיָהּ, an unusual fem. Inf. form, for מַה-יַּעֲשֶׂה — דַּעַת, 75. a.

(5) וַתִּרְדּוּ, from יָרַד. — לְרַחֵץ, 522. — הַיָּאֵר, as in v. 3. — הַלֵּכָה, for הוֹלְכוֹת, 63. — אִמָּתָהּ, *a maiden of hers*, Dec. X. — וַתִּקְחֶהּ, it, viz. the ark, 312. 5.

(6) בָּבָהּ, Part. בּוֹכָה. — מִלְּדֵי, *belonging to the children, one of the children*, from יָלַד.

(7) וְהֵאָלֵךְ, interrog. 152. d. 3.—וְקָרָאתִי, 209, accent on the penult, 101. a. 2.—זֶה, fem. *Dativus commodi*, as the grammarians say.—מִיִּנְקָתָהּ, Part, fem. Hiph., from יָנַק, 248, and Note, *one that suckles, gives suck, a nurse*.—הַעֲבִירֶיהָ, 319. b.—הִינֵק, Hiph. Fut. of יָנַק, 63 and 250.—זֶה, *Dat. commodi*.

(8) הָלַכְתִּי, 148. a, out of pause הָלַכְתִּי, fem. of Imp. הָלַךְ, from הָלַךְ.

(9) הִיִּלִּיכִי, fem. of Imp. Hiph., from הָלַךְ, which in this case is treated as פִּי Class II., 248 seq., *cause to go, conduct away*.—הִיִּנְקָהּ, Imp. fem. with the suff. הָהּ, the fem. ending of the verb (יִ) falling away in order to receive the suffix; comp. 313.—לִי, *Dat. commodi*.—שָׂכַרְךָ, with suff. fem.—וַתִּנְקָהּ, comes from נִיֵּק = יָנַק; the Qamets under ה being dropped on account of the suffix, 133.

(10) וַתִּבְאֶהוּ, 133.—לֵבֶן, 507. b.—מֹשֶׁה, *Moses*, if of Hebrew etymology, means *extracter, deliverer*, which seems to characterize Pharaoh's daughter, rather than the child. The giving of names in this way, was very common in the East. If the word is from the Egyptian *Mo water*, and *Ousche to save*, then it means, *one saved from the water*. The former etymology agrees best with the context; the latter with the persons who are actors.—וַתֹּאמֶר, *for she said*.—מְשִׁיחָהּ, i. e. מְשִׁיחִי, 211. b and 63; for the dropping of Qamets under מ, see 133; for suff. הָהּ, 309. a, comp. 307. a.

(11) אֲחָיו, for אֶחָיו, 142. a. from אָח, irreg. plur. אֲחִים, with Pattahh impure. Two forms are mixed throughout, in this word; the one with Qamets pure, as אָח, אֲחִי, the other a Daghes'd form, as אֶחָיו, אֶחָיו, (but also אֲחִי, אֶחָיו).—בְּסִבְלָתָם, Dec. XII., from סָבַלָה; for ב, see 506, also 507. a.—מִצָּרֵי, 316. c. Note. 1.—מִכָּה, Part. Hiph. of נָכַח, Par. XIX. Hiph.—עֲבָרִי, see מִצָּרֵי above.—מֵאֲחָיו, (מֵן), *of, belonging to, one of*.

(12) וַיִּפֶּן, 283. γ.—אֵין, as a const. state of אֵין, *nothing of, none of, no*.—וַיֵּךְ, apoc. Fut. Hiph. of נָכַח, see in Par. XIX.—בְּחֹלֶל, for בְּחֹלֶל.

(13) עֲבָרִים, 325. e. g. 2.—נָצִים, Part. Niph. of נָצָה; for meaning, see 182. b. 6.—לְמֶלֶךְ (*Milel*); before Gutturals, לְמֶלֶךְ.

(*Milra*) is the more usual form; both have the same meaning.—
—הַקֶּבֶה, Fut. Hiph. of נָקַה.—גָּעַךְ, 148. b.

(14) שָׁמַךְ, Praeter Kal of שָׁם, with suffix.—לְאַיִשׁ, 507. b.—
שָׁר, prince, lit. *for a man, a prince*, i. e. a princely man, or simply, a prince.—וְהָיָה לְךָ גִּבּוֹרִי, *that thou wilt kill me*; הָ interrog.; לְ before the Inf.; הָרָגְנִי, Inf. with suff., 306, the verbal suff. here denoting the *object* of the verb, i. e. the killing of *me*. By mistake this form is omitted in the Inf. forms of Par. XXII.—אָתָּה אָמַר, *dost thou say?* In English, the force of the interrog. הָ falls on these words; in Hebrew it is prefixed to the whole phrase.—הַדְּבָר, *the matter, the affair*, viz. of killing the Egyptian.—מִדְיָן, a country in Arabia Petraea, lying south-east of Palestine.

The student will find it useful to read the account of Moses in Josephus, where he will see what Jewish tradition has handed down concerning him; or at least, what the fancy of the writer himself has added.

No. XXIV. Ex. III. 1—6.

(1) הַחֲנוּ-צֶאֱנָן, Acc., 527 and 531; צֶאֱנָן for צֶאֱנָן, 118.—הַחֲנוּ-צֶאֱנָן, Dec. VII.—אֲחֵרִי, *the hinder part*, i. e. the remote part.—הַמִּדְבָּר, *of the pasture-ground, of the uncultivated country, desert*, which is the pasture-ground of the Nomades of Arabia; Acc. 428. a.—הַרְבֵּה, with הָ local, 100. i. Horeb is a peak of the Sinai ridge; some say it is east, and some west, of the proper Sinai. The two mountains are not far distant.—נִבְרָא, *shewed himself*, 182. b. 3.

(2) מִלְּאֵךְ יְהוָה, Jehovah as manifesting himself to Moses, Jehovah as exhibited by symbol; see Ex. 4: 11. 3: 4, 6, 15, 16. 4: 5, and comp. with Acts 7: 30—32.—הַסִּפָּה, *bush, thorn-bush*.—אֶפֶס, for מֵאֶפֶס, 215. 2.

(3) אֶסְרָה, 41 and 205.

(5) שָׁל, Imp. of נָשַׁל.—אֶדְמַת-קֶדֶשׁ, 440. a.—הוּא, 469.

(6) וַיִּסְתַּר, *Milra*, 101. b. in e. g.—יְהִי בֵּית, 507. c; הַבֵּית, Inf. Hiph. of נָבַט.—אֶל, *upon, to, towards*.

No. XXV. Ex. VI. 1—11.

(1) וַיִּדְבֹּר . . . וַיֹּאמֶר, the one with tone retracted, the other not, 101. *b.* e. g. The verb דִּבֶּר designates the idea, that some communication was made; the verb אָמַר has reference to the words of that communication, and is followed by a recital of them. So often, elsewhere.

Whether words audible to the *outward* ear, were addressed to Moses on this occasion, and often at other times, is not an important inquiry; neither can we answer it with any absolute certainty. Jehovah can speak as well to the soul, as to the outward ear; and there is no need of an *audible* sound, in order that he may cause the soul to listen. On the other hand, he can speak *audibly* too; for he certainly is not limited in his method of communication. That he did speak so, at mount Sinai, seems to be signified in Ex. XIX., compared with Heb. 12: 19. But that this was usually the method of communication, when he *spoke* to Moses and other prophets, is by no means certain. It is altogether unnecessary to suppose it. Communications made directly to the soul by him, without the use of the common external means which men employ in their communications with each other, are surely as real, and as authoritative, as any that could be made in a different way.

(2) וַיֹּאמֶר, Niph. of רָאָה, 182. *b.* 3.—בְּיָמֵי שְׂדֵי, i. e. by the name of God Almighty, בְּשֵׁם אֱלֹהֵי שְׂדֵי, as the next words that follow shew; lit. *in El Shaddai*, i. e. as an almighty God. See in Gen. 17: 1. 28: 3. 35: 11. 43: 14. 48: 3. 49: 25.*

(4) וַיִּשְׁמֵר, i. e. וַיִּבְטֹחַ, and *by my name*, בְּ being implied from the preceding בְּיָמֵי, as there שָׁם was impliedly taken from this place; comp. 562, for the principle there stated applies, for substance, to prose as well as poetry, in a great variety of ways.—

* There is a mistake in the numerals of the two verses above; 1 should be 2, and 2 should be 3. But to avoid mistake in my notes, I have preserved the numbering of the text.

לֹא נִדְעָתִי, *I did not make myself known*, 182. b. 3, Niphal of יָדַע. But in what sense can this be said? That the name Jehovah was often employed in communications to the patriarchs, is plain; see, for one example only, Gen. 15: 1, 2, 4, 6, 7, 8, 18. The meaning then must be, that as performing what the name *Jehovah* signifies, he had not revealed himself to the fathers of the Jewish nation. As God *omnipotent*, he had declared and shewn himself; e. g. by causing the birth of Isaac, of Joseph, and Benjamin, and by signal deliverances afforded to the patriarchs. But as a God of *constancy and immutability*, (which the name יְהוָה implies, for it is $\delta\ \omega\nu$, $\delta\ \eta\nu$, $\kappa\alpha\iota\ \delta\ \epsilon\chi\theta\acute{o}\mu\epsilon\nu\omicron\varsigma$), in *fulfilling* his promises respecting the land of Canaan, he had not hitherto shewn himself to the patriarchs, inasmuch as the possession of the promised land had been long deferred. The assertion therefore in v. 1 (2), אֲנִי יְהוָה, implies, that now he was about to exhibit himself, as *fulfilling* all his promises made in former times.—הִקְמֹתִי, 63.—בְּרִיתִי, see in Gen. 17: 1 seq. 26: 2 seq. 35: 9 seq.—לְ, prep. 152. b. 2; יָתָה is peculiar, for first we have הָיָה, Inf. of נָתַן, 252. b, and 254. c. Note; then, יָתָה for תָּתַן, 107. 2.—כְּנֶגְדְּךָ, 144.—מְגִירָהֶם, plur. suff. of מְגִיר, 437. 3.—אֲשֶׁר . . . בָּהֶם, 478. a. (5) אֲנִי, 467.—אֲשֶׁר . . . אֲתָם, *whom*, 478. a.—מַעֲבָדִים, Part. Hiph., *enslaved, caused to perform the work of slaves*.

(6) סְבִלָה, Dec. XII., *the burdensome task*.—וְהִצַּלְתִּי, Hiph. of נָצַל. מֵעֲבָרָתָם, *from their state of slavery*.—נִטְיָה, Part. pass. fem. of נָטָה; see in Par. XXI. לָהּ.—וּבְשִׁפְטִים, *from שָׁפַט, and with [great] judgments*, i. e. distinguished chastisement or evil to be inflicted on the Egyptians.

(8) נִשְׁאַתִּי אֶת־יָדִי, lit. *I have lifted up my hand*, i. e. I have sworn; $\alpha\nu\theta\rho\sigma\pi\omicron\pi\alpha\theta\omega\varsigma$, for men, when they swear, lift up the hand toward heaven; comp. Deut. 32: 40. Dan. 12: 7. Rev. 10: 5, 6.—לְיָתָה, see v. 4 above.—אֲנִי יְהוָה, i. e. I will surely perform my promises, I will shew myself immutable.

(10) מִקְצָר רֹוַח, *on account of their impatience of mind*, lit. *shortness of mind*; so, in English, 'he is short,' for 'he is impatient,' or 'fretted.'

(11) וַיִּשְׁלַח, for וַיִּשְׁלַח, 115. The Vav here is not a Vav

conversive; for then it would be pointed וַיִּשְׁלַח, 208. e. g; lit. *And he shall send away, or, that he may send away.*

No. XXVI. Ex. XII. 18—33.

(18) בְּרֵאשִׁיטוֹן, i. e. בְּחֹדֶשׁ הָרֵאשִׁיטוֹן, in the first month, comp. 551; חֹדֶשׁ is here implied from the sequel, comp. 562.—בְּעֶרְבֹה for בְּהֶעֱרַב — מִצָּה, 63, Dec. X.—עֶשְׂרִים, after it יוֹם is implied, 459 and 551. Note.

(19) שִׁבְעָה, 457. a.—שָׁאֵר, *leaven*, with which bread is raised or fermented. בְּבִתְיָכֶם, *bēbhōt-tē-khēm*, irreg. plur. of בֵּית, coming (as it would seem) from בֵּיתָה or בֵּית. For the Methegh, see 66. Note.—מִהֶמְצָה, Dec. XIII., *that which is leavened, leavened bread*. וְנִכְרְתָהּ, 209.—מִעֲדָה, const. of עָדָה, Dec. XI.—וּבְאֶזְרָה, *in the stranger, and in the native of the land*, i. e. both the stranger and the native.

(20) לֹא פֶּלֶא, *no, none*.—הָאֵלֶּלֶּל, 146.

(21) מִשְׁכּוֹ, *lay hold upon, seize*; for Methegh, 87. *h*; for כַּ Raphe, 81. 1.—קָחֵהּ, Imp. of לָקַח.—הַפֶּסַח, *the Paschal lamb*.

(22) אֲגִידָה, *a bundle, bunch*.—בַּבַּיִת, *in the basin*; for this controverted word, and for the sense here given, comp. Zech. 12: 2. Jer. 52: 19. 1 K. 7: 50.—וְהִגַּעְתֶּם אֵלָיו, *and ye shall put on*, 506.—מִן הַדָּם, *of the blood, some of the blood*.

(23) וְרָאָה, 209.—וּפָסַח, *ib.*—וְלֹא יִתֵּן, *and he will not permit*.

(24) לָהּ, *Dat. commodi*.

(26) לָבֶם, 421. *a*.

(27) הוּא, 469.—אֲשֶׁר, *because*.—בְּנִגְפֹךָ, see Inf. in Par. XXII. וַיִּקְרָא, Fut. Kal of קָרָא, 261.—וַיִּשְׁתַּחֲוֶהוּ, Fut. Hithpalel from שָׁחָה or שָׁחָה, 292, also 187. *b*. 1.

(28) בִּן עֲשׂוֹ, exactness or sedulousness of action, is denoted by this repetition.

(29) הַפֶּה, from נָכָה.—הַשְּׁבִי, *the captive, or the prisoner*.—בְּבֵית הַבּוֹר, lit. *in the house of the pit, or in the place of the pit*, viz. in the deepest part of the dungeon, which was a low cellar or pit. Meaning of the whole: 'From the highest to the lowest,

without distinction.'—The sequel shews, that this was extended to the tame animals also.

(30) מָה, Part. Par. XIII., comp. 202. Note 1.

(31) צֶאֱ, Dagh. conj. in Tsadhe, 75. a. The asterisk here points to a note at the bottom, which is, *Tsadhe with Daghesh*; thus marking the unusual appearance of it after a Shureq, as here; see in 75. e. g.—מִתּוֹךְ, from תּוֹךְ.—גַּם . . . גַּם, both . . . and also.—בְּרִבְרָכָם, Inf. Piel with suffix, 521.

(32) וְלָכֹה in pause, וְלָכֹה out of pause, 146.

(33) וְתַחֲזֹק, Fut. Kal 3 fem., agreeing with מִצְרַיִם *Egypt*, which is fem. and takes a sing. verb, 485 or 487. The name of the country is here used instead of the inhabitants, i. e. a metonymy here occurs, by which the place is put for what is contained in it.

No. XXVII. Ex. XX. 1—17.

(1) וַיִּרְבֵּר, *spake*, but whether audibly to the *outward* ear, or only to the *inward* one, is not here said. The noise of the thunder and of the trumpet, on this occasion, was plainly audible to all with the outward ear; see Ex. 19: 16, 19. 20: 18. But from Heb. 12: 19, it appears that *audible* words were spoken, i. e. proclaimed with a sound loud like that of a trumpet. The probability then is, that the ten commandments were thus audibly and awfully proclaimed, in the hearing of all Israel.

(2) מִבֵּית עֲבָדִים, lit. *from the place of servants or slaves*, i. e. from a state of slavish bondage. This verse contains a prefatory declaration, setting forth the character and claims of him, who gives the commandments which follow. The commandments properly begin with v. 3.

(3) אֱלֹהִים אֲחֵרִים, which may be rendered, *any other God*, as a *pluralis excellentiae*, 437. 2; or it may be rendered in the plural, as designating the many gods of the heathen. The first method of construing it, makes the command most significant; for then it forbids any other *god* or *gods*.—עַל-פָּנַי, either *before me*, or *besides me*. The former is followed by the Vulgate, *coram me*, by

Rosenm., and others; the latter by the Sept., *πλὴν ἐμοῦ*, and by many critics. The *usus loquendi* will support either; e. g. *לַעֲנֵי*, *coram*, Ex. 27: 21. Lev. 26: 1; *לְבַד*, *πλὴν*, *except*, Gen. 31: 50. Ps. 16: 2. *Coram me* means, (as God was present in the camp of the Israelites), in my sight, in my presence; i. e. he would suffer no rival god to prefer any claims. The phrase *besides me*, needs no explanation; and (with the Sept.) I prefer this sense.

(4) *וְכָל-תְּמוּנָה*, *פֶּסֶל*, *graven image, nor any likeness*, viz. of God; for images of other things were not prohibited, as appears plainly from directions respecting the architecture of the tabernacle and temple.—*אֲשֶׁר*, i. e. *תְּמוּנַת אֲשֶׁר*, *a likeness of any thing which*, etc.

(5) *תִּשְׁתַּחֲוֶה*, Hithpalel of *שָׁחָה*.—*תִּעֲבֹדֶם*, *to-ōbh-dhēm*, Hoph. in the same sense as Kal; which is quite unusual.—*קַנָּא*, *jealous*, i. e. he will not bear with any rival gods; as v. 3 indicates.—*פִּיקֵר*, *visiting* means *punishing* when *עֲוֹן* follows.—*עַל-בָּנִים*, 506. *דּוֹרִים*, i. e. *רִבְעִים*, *שְׁלֹשִׁים*.—*שִׁנָּא*, Part. plur. suff. of *שָׂנֵא*.—*לְשִׁנָּאִי*, *generations*, which is understood here. But how does this consist with Ezek. 18: 20. Deut. 24: 16. 2 K. 14: 6. 2 Chron. 25: 4. Jer. 31: 29, 30; in all which places it is affirmed, that the son shall *not* die for the iniquity of his father? Onkelos felt the difficulty, and adds, in his version, 'when the children continue to sin after the example of their parents.'

In whatever way the difficulty may be met, it is clear that our text agrees with many others in the Scriptures; e. g. Ex. 34: 7. Lev. 26: 39. Num. 14: 18; and also with examples of the execution of such a threatening, e. g. 2 Sam. 12: 14. 1 K. 13: 34. 14: 10, 17. 1 Sam 2: 33. Josh. 7: 24, 25, and a multitude of other cases.

I understand the text simply to threaten *severe* punishment, for the crime in question. In the East, when any man commits an offence against the government with which it is specially displeased, he and all his direct descendants, even to the remotest branch, (and oftentimes all his near relatives), are destroyed together. Such is the common practice, over all western Asia, even to the present day. The meaning of our text then is, that the man,

who makes idol-gods, shall be punished with a severe punishment, (like that of utter excision in cases of high treason); for here is treason against the Majesty of heaven. More than this need not be drawn from the text; and more than this, I do not apprehend it was designed to convey. But in this, there is no contradiction to Ezek. 18: 20, and other texts like it. It is interpreting by the *letter*, and not by the *spirit* and *object* of the text, which creates all the difficulty in question.

(6) עֲשֵׂה חֶסֶד, *doing kindness, performing that which is merciful*; the Part. עֲשֵׂה here governs the Acc. after it.—לְאַלְפִּים, viz. דִּרְיִים, *to thousands of generations*. Meaning: 'Although punishment in the case of idolatry will be severe, (like that in cases of treason under the government of kings); yet my mercy shall be exceedingly greater than the measure of my severity. While the one extends, (so to describe it), to the third or fourth generation only, the other, (to describe it in like manner), extends to the thousandth.'—מִצֹּחַי, *mīts-vō-thāy*, the Vav being moveable here, and its vowel being placed over it, for convenience' sake in the printing; from מִצָּוָה, where the mobility of the Vav is sufficiently manifest.

(7) לֹא תִשָּׂא, *thou shalt not utter, pronounce*, viz. אֵת-שְׁמִי, *the name of Jehovah*, etc. Exactly in such a sense, is נִשָּׂא used before the Acc., in Ex. 23: 1, and in Ps. 15: 3.—לִשְׁוֹן, for לִשְׁוֹן, *to that which is false*; שְׁוֹן is of the Seghol. class of nouns, see 363. 4. That it means *falsehood* here, seems clear. The *usus loquendi* in this sense, is above exception; see v. 16 below, where we have עֵד שֶׁקֶר, *false witness or testimony*, but which same thing is called עֵד שְׁוֹן, in repeating this command in Deut. 5: 20; in both places the Seventy rightly translate μαρτυρία ψευδής. So Ex. 23: 1, עֵד שְׁוֹן, *false witness*; see also, Ps. 12: 3. 41: 7. Job 31: 5. Hos. 10: 4. 12: 11. Ps. 24: 4. Is. 1: 13. The usual expression in Hebrew for *in vain*, is הִפָּס, or הִבָּל, or בְּיַרִּיק. Instances, however, in which שְׁוֹן is used in a sense like this, occur in the later Hebrew writers; e.g. Mal. 3: 14. Jer. 2: 30. 4: 30. 6: 29. But in the case before us, this meaning would not give the best sense; for it would be, 'Thou shalt not utter the name

of Jehovah, without some profit,' or, 'for any useless purpose.' By a sufficient metaphrasis, this may, indeed, be made somewhat significant; but the evident meaning of the Hebrew seems to be, *Thou shalt not utter the name of Jehovah, in respect to a falsehood, i. e. thou shalt not take a false oath, thou shalt not call God as a witness to that which is not true.* So the Seventy; and so Rosenm. and Gesenius. Comp. Matt. 5: 33—37. James 5: 12.

לֹא יִצְקֶה, (Piel), *will not acquit, will not regard as innocent*, 183. b. 2. But here is what rhetoricians and grammarians call *λιτότης*, i. e. a figure of speech, by which the negative form of an expression is used, where an affirmative meaning is designed to be conveyed; for here the meaning is, 'The Lord will punish.' So John 1: 20, οὐκ ἠρνήσατο, the same in sense as ὁμολόγησε in the other part of the verse; and so, often elsewhere.

(8) זָכוֹר, Inf. abs. used as Imper. here. The reason of this usage seems to be, that this form, in such cases, was understood to be elliptical, and to imply a finite verb; e. g. in this case the full expression would be, זָכוֹר תִּזְכְּרוּ, *ye shall surely remember*, 517.—שַׁבָּת, *the Sabbath*, i. e. the day of rest, the seventh day, Gen. 2: 2. For the precept and the spirit of it, comp. Deut. 5: 12—15. Ex. 31: 13—17. 35. 1—3. Lev. 23: 2, 3. Ex. 23: 12. 34: 21. Lev. 19: 3. Neh. 10: 31. 13: 15—22.

It has been strongly contended by some, that the Sabbath was first given to the Israelites in the wilderness; as no mention is made of it in any part of the histories of the patriarchs; as Nehemiah (9: 14) seems to say, that the Sabbath was first disclosed to the Jews, and to them only; and as Moses seems to declare, that the Sabbath was instituted in commemoration of the deliverance of the Israelites from their Egyptian bondage, Deut. 5: 15.

On the other hand it is alleged, that Ex. 16: 22, 23 plainly implies, that the Sabbath was kept *before* the legislation at Sinai; and that the silence of the patriarchal histories respecting the observance of the Sabbath, decides nothing; since from the fact that a thing is not described, we cannot deduce the conclusion that it did not exist, save only in some very special cases.

For a full exhibition of the arguments employed by both parties, see Ikenius, *Diss. de Instt. etc. Mosaicae Legis*, § XI.; and also his *Diss. Philol. Theol.* II. p. 25 seq. On the other side, see Selden, *De Jure etc.* L. III. c. 16; Spencer, *De Leg. Heb. etc.* L. I. c. 5. § 10. In particular, Eichhorn, *Urgeschichte.* Th. I. s. 234 seq. edit. Gabler, and Paley's *Moral Philosophy*, chap. on the Sabbath.

For myself, as I find a plain reference to the *weekly* division of time, in the antediluvian history; as no limits either in respect to the period of beginning, or in regard to extent, can be assigned to this; as the Sabbath, in Ex. 16: 22, 23, is plainly spoken of as a thing already well known; as the passage, in Neh. 9: 14, does not necessarily mean any more, than that God had *published* the law of the Sabbath at Sinai, with renewed, awful, and peculiar sanctions; as Deut. 5: 15, does not necessarily mean, that the Sabbath was *instituted* in commemoration of the deliverance from Egypt, but only declares, that the observance of it was specially enjoined on the Israelites, because they were God's redeemed and chosen people, and that they were to make the Sabbath a day of peculiar recognition of their deliverance from bondage; as true religion cannot exist in the world without some day to be specially devoted to its services, because the nature of man is such, that a religious memento of this kind is altogether necessary for him; I cannot help believing, that the Sabbath began with the creation of the world, and is to end only with its destruction. Even then, indeed, it is not to end, but to be renewed, and celebrated forever in the courts above, where is the true and blessed 'rest (σαββατισμός) which remaineth for the people of God.'

I do not hold the Sabbath to be binding on Christians, merely because it is enjoined by one of the ten commandments; but because the necessity of it is found in the very nature of man, and of the relations which he sustains, and of the worship which he owes, to his Creator. And as these are the same in every age of the world, so the obligations resulting from them must be the same, and the law of the Sabbath, under every form of religion, must substantially remain.

(18) לַיהוָה, *for Jehovah*, i. e. sacred to him, consecrated to him, set apart for his worship.—וְגֵרֶךָ, *nor*, because it follows לַ in the preceding clause, 558. Note.—וְגֵרֶךָ, *nor thy stranger*, i. e. any foreigner. Rosenm. thinks this applies only to foreigners who were *slaves*; but there is no probability that other foreigners would be permitted to violate the Sabbath; see Neh. 13: 15—22.—בְּשַׁעְרֶיךָ, *in thy gates*, i. e. thy cities, by ymetonymy of a conspicuous part for the whole, (as *threshold* for house); see Deut. 12: 15, 18, 21.

(11) שֵׁשֶׁת יָמִים, *in six days*, 428. c; not in 6000 years, as geologists tell us, for then the *seventh day*, which follows, must of course make up 1000 more.—וְיָנַח, 270. 3. Fut. apoc. Gutt.—וְיָנַח etc., a most evident allusion to Gen. 2: 3. In Deut. V., where the fourth command is repeated, this 11th verse is omitted, and v. 15 there is substituted in its room, which has reference to liberation from Egyptian bondage; one among the multiplied proofs, that unessential circumstances may be varied, while the substance remains the same. The substance was, *to keep the day holy to the Lord*; it might be a day, in which the creation should be specially commemorated, or deliverance from the bondage of Egypt, or both; and yet be kept as the Sabbath of the Lord.

(12) כָּבֵד, *honour*, i. e. reverence and obey; or, *support, maintain*, which is a doubtful sense, although one that the corresponding Greek τιμάω clearly has, e. g. in 1 Tim. 5: 3, 17.—וְיָאֲרַכְךָ, Fut. Hiph. as Kal, 185. b. 2; for י parag., see 211. a. 1, and 100. k.—עַל הָאָדָמָה etc., a reason for honouring parents, which was appropriate only to those who were to possess the promised land of Canaan. While the *obligation* of the commandment is perpetual, because the reasons on which it rests are always the same, the *form* of the command itself is clearly of a local, and therefore of a temporary nature. When we are able to discern well the difference between costume and person; between scaffolding and the building around which it stands; then may we construe all passages of this nature, in the Old Testament, in a manner at once consistent and satisfactory.

(13) לֹא תִרְצַח, comp. Matt. 5: 21—25.

(14) לֹא תִנְאָף, comp. Matt. 5: 27—30.

(16) תִּשָּׁקֵר, utter.—יֵר שָׁקֵר, in Deut. 5: 17, שָׁרָא, *false testimony*, i. e. thou shalt not slander.

(17) תִּחְמֹד, *eagerly desire, covet*.—רָעָה, 148. *b*; in this case, however, the Seghol occasioned by the accent, is a variation from the usual principle, as the original comp. Sheva here is Hhateph Qamets; see in v. 16.—רָעָה, and רָעָה at the end of verse, are pointed in the same way, although the accents are different.

The old custom of deducing every duty, either toward God or toward man, from these ten commandments, is unsatisfactory and inexpedient. *Unsatisfactory*, because one must strain them beyond measure in order to make them comprise every duty, and therefore do violence to the laws of exegesis; *inexpedient*, because if these ten commands embrace all duty, then is the rest of the Pentateuch, which comprises statutes that are a rule of duty, either more or less superfluous, and might well be spared.

The argument, that these commands are perpetual because they were engraven in stone, will not weigh much with any one who knows, that all important laws of ancient times were engraven on stone or metal, in order that they might be both a public and a lasting monument of what the legislative power required. The perpetuity of obligation, in respect to these commands, is what we ought fully to believe; but we may believe it, because these commands are founded in the immutable relations and affections of human nature, which are the same in every age; and not because they were engraven on stone, or given to the Jews at Sinai. Other laws were given there, which we do not profess to obey, and which we are not obliged to obey; *cessante ratione, cessat ipsa lex*; and equally true is it, *manente ratione, manet ipsa lex*. We are, and always must be, bound to those laws of piety and morality, which are founded in our very nature, and not on what is local and temporary.

It is plain, from the bare inspection of the ten commandments, that they comprised, and were designed to comprise, only the leading and most important maxims of piety and morality. To

deduce more from them than this, is to force on them a construction which they will not fairly bear.

It may be proper to note here, that in several verses of No. XXVII., there is a double train of accents, in our common Hebrew Bibles; so also in Deut. V., where the ten commandments are repeated. The reason of this appears to be, that when the decalogue was read in course, (in the annual reading of the Scriptures), it was read as 15 verses, and the accents were adjusted accordingly. But at the feast of Pentecost, when the giving of the law was celebrated, the decalogue was then read as *ten* portions, and the accents adjusted accordingly. In some of these, there is a concurrence with the first division, and then there is only a *single* train of accents; the rest are furnished, in the common editions of our Hebrew Bibles, with a *double* one. This I have not adopted here; but have separated the train which agrees with the common division of verses, from the other, in order not to embarrass the beginner with such perplexities. It is a difficult task, indeed, to make this separation; but I trust the present train of accents will be found to be *analogous*. On the subject of the double accentuation here, see Abicht, *De Accentibus Heb.* c. VII.

No. XXVIII. Ex. XXXIV. 4—8, 28.

(4) לַחֹה, 63 and 41.

(5) בָּרַד, from בָּרַד, for בָּרַדְעֵנָּה, 142. *a*, and 152. *a*. Note.—בָּרַד בְּשֵׁם יְהוָה, *he worshipped Jehovah, he prayed to him and praised him*.

(6) עַל-פָּנָיו, *before him*, so עַל in this connexion usually signifies.—בָּרַד, *proclaimed, uttered aloud*.—אָרַד, const. of אָרַד, Dec. V., 423.

(7) עוֹן וְפֶשַׁע וְחַטָּאת, i. e. every kind of offence; for these three words are nearly synonymous in Hebrew, 438. Note.—בָּקָה לֹא יִבְקָה, Inf. abs. with a finite verb, 514. *b*.—פָּקַד etc., see above, in No. XXVII. v. 5.

(8) בָּרַד, from בָּרַד, בָּרַדְעֵנָּה, apoc. Fut. Hithp.; see in 120. *b*, and in 292.

(28) הַבְּרִית, *of the covenant*, or rather here, *arrangement, ordinance*. That the word בְּרִית, is used to designate *ordinance or arrangement*, (διαθήκη as the Seventy render it), as well as *compact or agreement*, is clear from the application of it here to the Decalogue.

No. XXIX. Lev. X. 1—3.

(1) וַיִּקְחֻהוּ, Dagh. omitted in ק, 73. N. 3.—מִזְבְּחֹהוּ, Dec. X.—בֵּיהֶן, *in them*, fem., referring to מִזְבְּחֹהוּ implied.—עָלֶיהָ, *on it*, viz. the fire, אֵשׁ being comm. gender, and here treated as feminine.—אֵשׁ זָרָה, *strange fire*, i. e. fire not consecrated, fire not taken from the altar.

(2) וַתֵּצֵא אֵשׁ, *and there went out fire*, i. e. lightning; for this is called *the fire of God*; see Job 1: 16. It is obvious here, that the kind of punishment was adapted to the species of crime which they had committed.

(3) הֵיא, *this is*, 469.—בְּקִרְבִּי, const. plur. of קָרִיב, *by those who are near to me*, i. e. who approach my presence.—אֶקְדָּשׁ, *I will be treated with reverence*.—וַיֵּדָם, from דָּמָם, 261.

In v. 10 which follows, is a command to Aaron and his sons, that they should 'drink neither wine nor strong drink when they were to go into the tabernacle of the congregation, lest they should die there,' viz. as Nadab and Abihu had just done. The connexion of the whole would seem to shew, pretty plainly, that these offenders were under the influence of intoxicating liquor, when they offered strange fire before the Lord. It would be well for all who minister in the sanctuary of the Lord, to observe the prescription here given to Aaron and his sons; that they may not offer "strange fire" before God, which may devour both them and the people of their charge.

No. XXX. Num. VI. 22—27.

(23) אָמַר, *saying, or thus shall ye say*, Inf. abs., 517. The whole phrase filled out would be thus, כֹּה אָמַר הָאֱמָרִי, *thus shall ye say*.

(24) יְבַרְכֶּךָ, used as Imp. of 3d person, 201. Note; and so of the other verbs which follow.—יִשְׂמְרֶךָ, 148. *a*. Meaning: 'May Jehovah make thee happy and prosperous; may he keep thee from evil.'

(25) יֵאָר, apoc. Fut. Hiph. of אָר; *may Jehovah make his face to shine upon you*, means, May he look cheerfully or propitiously upon you! Or, (as we say in English), May 'his countenance light up with smiles' upon you!—יִיָּהֲךָ, instead of יָי, 137 and 115; יָ, epenth. suffix, 309. *d*; verb from יָהַר, Fut. Kal יִהְיֶה, which assumes the form יִיָּהֲךָ, because the tone is thrown forward by the suffix, 133. *a*, and 129. *a*. In regard to the Dagh. forte in the י, see 258.

(26) יִשָּׂא etc., *may Jehovah lift up his face upon you*, i. e. let him look on you with a face elevated, and betokening friendship and approbation; and not with a face cast down, a fallen countenance, betokening disapprobation and regret. So we say, in English, 'to look with an open face;' which is used to denote either cheerfulness, or a sense of approbation.—וְיִשָּׂא, Kal. Fut. of שָׂא, 274. 2; the ו is merely *conjunctive* here, and not *conversive*. Hence the different mode of pointing it.—שְׂלוֹמֶם, *prosperity of every kind*, εὐφροσύνη.

(27) וְשִׁמּוֹ, 209; lit. *and let them put my name over the children of Israel*, i. e. when they make supplication for them, or bless them, let them add my name, viz. the name of *Jehovah*; which, being connected with their requests, shall render these acceptable or prevalent, when made in behalf of the people. So it follows, וְאֲנִי אֶבְרַכֶּם.

The name of *Jehovah* is *thrice* repeated, in this solemn benediction. From this some have argued, that the doctrine of the Trinity was intended to be taught here, although somewhat veil-

ed. Repetitions however of this sort denote *intensity* according to the *usus loquendi* of the Hebrews; e. g. "O earth, earth, earth, hear the word of the Lord! Jer. 22: 29." From this we should not argue the triplex nature of the earth. Arguments of this kind, even if they have their foundation in what is real, are rather too tenuous to be of much use in polemic theology.

No. XXXI. Num. XVI. 23—35.

(24) מִסָּבִיב, Imp. Niph. of עָלָה, *take yourselves away*.—מִסָּבִיב, *from around*.—לְמִשְׁכַּן, *in respect to the dwelling or tent*; i. e. retreat from the neighbourhood of Korah, Dathan, and Abiram.

(26) נָא, *hortantis*, a mark of the optative mood, a sign of urging.—מִמֶּלֶךְ, *from before, from by*.—הִגַּעְוּ, *from גָּעַל*.—בְּכָל, 507. a.—יִסְפוּ, Fut. Niph. of סָפָה.—בְּכָל-הַשְׂאָתָם, *by all their punishment*; for הַשְׂאָתָה (= הַשְׂאָתָה, 118) signifies *punishment*, i. e. the effects of sin, as well as *sin* itself. Meaning: 'Lest ye be consumed in the same fearful manner as they.'

(27) נִצָּבִים, *standing*, Part. Niph. of נָצַב.—פָּתָח, 428. b.—טַפָּם, *their little children*, in distinction from 'the youth of maturer years,' which the preceding בְּנֵיהֶם denotes here.

(28) כִּי-לֹא, 211. a. 1.—כִּי, *that*.—שֶׁלִּי-לִי, Par. XXII.—לִי-לֹא, *for they are not of myself*, lit. *from my heart or mind*, 475. 2. c. Meaning: 'They are not of my own choice or impulse.'

(29) אִם . . . אֵלֶּה, *if according to the dying of all men, these shall die*, i. e. if these men die a natural death, like others.—וּפָקַדְתָּ etc., *and the punishment of other men be inflicted on them*; [then] *Jehovah hath not sent me*.

(30) *But if Jehovah create a new creation*, (see on Gen. 11: 3), i. e. make a new thing, perform something new.—וְעָלָה, *with*—לְהָ, *local, into Sheol, into the grave or under-world*.—וַיִּדְעָתָם, 209.

(31) נִפְתָּחָהּ, Piel of נָפַח.—בְּכָל-הָאָרֶץ, 521. b.—וַתִּפְתָּח, *that the earth opened itself, separated itself*, Niph. Fut., 182. b. 3.—בְּתֵיהֶם, plur. suff. of בֵּית, *irregular*, and actually derived from בֵּיתָה or בֵּית.

(33) וְעָלָה, as in v. 30 above.—וַתִּפְתָּח, Piel Fut. apoc. of פָּתַח,

Dagh. forte omitted in the ס, 72 and 286. 2.—עֲלֵיהֶם, 506.—מִחוּךְ, from חוּךְ.

(34) סְבִיבֵיהֶם, prop. a noun, used here as a preposition, 407. b.—נָסוּ לְקָלָם, *fled at their cry*, viz. of terror and distress.—אָמְרוּ, viz. the men of Israel *said*.—תַּבִּלְעֶנּוּ, for Qamets under ל, see 312. 5.

(35) אֵשׁ, *fire*, i. e. lightning.—אִישׁ, 461.—מִקְרִיבֵי, Part. Hiph. in const. state, *the offerers of, those who presented* incense. In respect to the 250 men here, *who offered incense*, see in vs. 2, 6, 7, 16—18, of this chapter.

The narration, contained in the preceding extract, has met with peculiar treatment from some of the critics of the new school in Germany. One class have suggested, that Moses probably caused the tents of the rebels to be *undermined*; and as he knew at what hour of the day the mine would be sprung, so he could predict when the rebels would be swallowed up in the earth.

Eichhorn is somewhat more expert, in his explanation. He attempts to shew, that Moses ordered the rebels to be *buried alive*, with all that appertained to them. As to 'the 250 men, consumed by fire,' he thinks that 'they were first slain, and then their bodies consumed by fire;' and this, by the orders of Moses.

To argue against conjectures of such a nature, would be *operosè agere nihil*. It is not possible for any one who reads the narration above, really to suppose that the writer did not regard the event in question as *miraculous*. Now the object of an interpreter is, to explain the meaning of the author whom he interprets. The question, Whether such an event as that related above is possible, or credible? may be raised by critics, or skeptics, and may be answered by them in the negative; but those, who believe that the Creator of the world has it at all times entirely under his control, and that the authors of the sacred volume are worthy of full credit, will not be anxious to explain away the obvious meaning of the Scriptures, nor to free themselves from the obligation to believe in occurrences of a supernatural kind.

To wonder or to scoff at this (so named) *credulity*, is not difficult; but to argue it down, with grounds of reasoning that will abide the test of careful, extensive, and sober investigation, is quite a different task.

No. XXXII. Num. XX. 7—11.

(8) הַמִּטָּה, *the staff or rod*, viz. that with which he had performed miracles before; see Ex. 17: 5, and comp. v. 10 below. — מִיָּמִיר, suff. plur. of מִיָּמִיר.

(9) צִוְּהוּ, 313.

(10) הַמְּרִירִים, *ye rebels*, Part. of מְרִיר. — הֵמָּנָה, *ne ex, num ex*, interrogative. — נוֹצִיא, *must we bring forth*, 504. i. — לָכֶם, Dat. *commodi*.

(11) וַיִּרְאֵם, apoc. Fut. of רָאָה, in Hiphil. — וַיִּנָּק, apoc. Fut. Hiph. of נָקָה, see Par. XIX. — בְּמִטָּה, from מִטָּה, 336. Note 4. — פַּעַם, *two times, twice*, Dual of פַּעַם, — וַתִּשָּׂא, nude apoc. form of שָׂא, Fut. Kal, 183. γ.

From Ps. 106: 33, and Deut. 32: 49—52, it appears that Moses sinned on this occasion; but the nature of his offence is not particularly specified in either passage. In the Psalm it is said, that 'he spake unadvisedly with his lips;' in Deut. loc. cit., that 'he did not sanctify the Lord in the midst of the children of Israel.'—But by Num. 20: 12, it appears that Moses and Aaron themselves indulged a spirit of unbelief, on this occasion. It was for this, that they were excluded from the promised land. Well may we conclude, that an unbelieving spirit is offensive to God.

No. XXXIII. Deut. VI. 4—9, 13, 17, 18.

(5) אֶחָד, *one*, in opposition to the polytheism of all the Gentile nations. The metaphysical nature of the Godhead is clearly not the particular object of assertion here. — לְבָבְךָ and נַפְשְׁךָ, a repetition of words nearly synonymous here, for the sake of intensity, 438. d, and Note. — מֵאֲדָרְךָ, Dec. VI. y.

(6) מִצִּדְּךָ, Part. Piel, 313. — עַל, *in, on, before*, for the same

sense will be conveyed in either way, i. e. 'constantly remember.'

(7) וְשִׁנַּנְתֶּם, *and ye shall inculcate*, reg. Piel in a verb עִנַּן, 262. וּבְלִבְכֶּם, Inf. fem. with suff., from יָשַׁב, Dec. XIII. g.—וּבְקוֹמֶם, *id.* from קוּם, in pause.

(8) לְטֹטְפוֹת, *for a token, for a remembrancer*.—*front-pieces, frontlets*. From this precept, in later times, the Jews deduced the obligations of wearing *phylacteries*; which they greatly abused to superstitious purposes.

(17) שְׁמֹר תִּשְׁמְרוּן, 514. a.—מִצֹּת, *mîts-vôth*, from מִצָּה.

(18) לְאַבְתִּירָה, i. e. 'he bound himself by an oath uttered to thy fathers, that he would give this land to you.'

No. XXXIV. Deut. XXXIV. 1—8.

(1) נָבוֹ, const. plur. of עָרְבָה, Dec. XI.—נָבוֹ, a mountain on the east side of the Jordan, probably not far from the northern part of the Dead Sea, and the summit (רֹאשׁ) of a ridge, on the northern part of Moab, called Pisgah, רֹאשׁ.—רֹאשׁ, in apposition with נָבוֹ.—עַל-פָּנָיו, *before, in the face of*, i. e. on the east.—וַיֵּרְאֵהוּ, Hiph. Fut. of רָאָה, *made him to see, shewed him*.—הַגִּלְעָד, the region on the east side of the Jordan, which the two and a half tribes possessed.

(2) וְאֶרֶץ נַפְטָלִי, i. e. אֶרֶץ נַפְטָלִי; for so runs the next clause, אֶרֶץ אֲשֶׁרַיִם. The countries mentioned in this verse, lie on the west side of the Jordan, and reach to the Mediterranean, for a considerable extent from north to south. The distinctive portions of tribes, which are here named, shew that the narration now in question was composed, or at least revised, after the division of Palestine among the tribes.—הַיָּם הָאֲחֵרִי, *the sea behind*, i. e. the Mediterranean. To a Hebrew, who reckoned with his face toward the rising sun, the east was *before*, the west *behind*, the south *the right*, and the north *the left*.

(3) הַזֵּגֶב, *the south*, here, the south part of Palestine.—הַכֶּבֶר, *lit. the circle*, viz. the bow or circle of land made by the windings

of the Jordan.—בִּקְצֵת יֵרֵחוֹ, *the plain*, or rather, *intervale of Jericho, the city of palm-trees*, (so called from the great number of these which grew in its neighborhood).—צֶעֱר, a town near the southern extremity of the Dead Sea.

(4) אֲשֶׁר, *concerning which*, 428. 3.—הִרְאִיתִיךָ, for the Seghol under ה, and the Hhireq under א, (instead of the usual הִרְאִיתִי), see 287. 1; lit. *I have caused thee to see*, viz. the lands above mentioned.—שָׂמָּה, *local*, 100. i.

(5) עַל־פִּי, lit. *according to the mouth*, i. e. according to the word or declaration; *mouth* being taken for what it utters. Comp. Deut. 32: 49—52.

(6) וַיִּקְבֹּר, *and one buried*, or *he [Jehovah] buried*; for the Nom. is not expressed in this case, and we are left to make it out from the context. The latter seems to me to be the mind of the writer. One would not expect an *impersonal* verb here.—בְּגִי, in a valley, (*a Wady*, as the Arabians call a ravine, with banks more or less steep, and either narrow, or of some considerable width).—מִלֵּפָנָי, *before* i. e. on the east, or *over against* i. e. not far from, in view of.—בֵּית פִּעוֹר, the name of a mountain, probably one of the summits of the Pisgah ridge.—וְלֹא יָדַע אִישׁ, which seems plainly to indicate, that it was Jehovah who buried Moses, and not any one of the friends of the prophet. How could such an one forget the place of his burial?

(7) בְּמֹחוֹ, Inf. with suffix, 521. a.—כְּהִתָּה, fem. of כָּהַן.—גִּחוֹ, *his vigour, active power*.—וַיִּתְּמֵם, from תָּמַם, 261.

No. XXXV. Josh. III. 9—17.

(9) גָּשׁוּ, *gō-shū*, a peculiar form of the Imp. of נָגַשׁ, not noted in the Lexicons or Grammar; *draw nigh, approach*.—הִנֵּה *hither*.

(10) הוֹרֵשׁ יוֹרֵשׁ, Hiph. Inf. and Fut. of יָרַשׁ, 514. b; the Inf. is written *defectivè* for הוֹרֵשׁ, 63; *he will surely dispossess, drive out*.

(11) אֲרוֹן הַבְּרִית אֲרוֹן בְּלִי־הָאָרֶץ, four successive words all in regimen or const. state.

(12) לָכֶם, Dat. *commodi*.—אִישׁ, 458.—אָחִיךָ, 438. b.

(13) בְּנוֹחַ, Inf. const., 521. *b*, comp. 525 for the relation of בְּנוֹחַ to בְּפוֹחַ; and for the form of the latter, see 270. *a*. 2.—נִשְׁאַף, 531.—בְּמִי, const. of מֵיִם.—וַיַּעֲמֹד, 226; Vav not converse here.—גֵּר אֶחָד, *one heap*, Acc. of manner. Meaning: 'The waters, instead of flowing on as usual, shall accumulate and form a rising mass or heap.'

(14) בְּנִסְעָה, 521. *a*.—מֵאֶדְמָה לִיְהוּדָה, from אֶדְמָה.

(15) וַיִּכְבּוֹחַ, 521. *b*.—בְּקֶצֶה, Dec. IX. const.—מְלֵא עַל, *is full above, overflows*.—גְּדוּחָיו, Dec. XI. from גָּדָה.—וַיָּמִי, const. plur. of יוֹם.

(16) וַיַּעֲמֹד, 226.—הַרְיֵק, as an adverb, 403. *d*; *far, remote from*.—מְאֹד, *very*.—בְּאֶדָם, for which, in the margin, we have מֵאֶדָם, *from Adam*, a town or city, as the context shews. If the reading בְּאֶדָם is retained, then we must render the whole phrase, *very far in respect to Adam*.—בְּצֶד, *at the side*.—וַיְהִי יוֹרְדִים, viz. מֵיִם, [the waters] *which came down*, i. e. towards the Dead Lake, otherwise called (as here), *Sea of the Plain, or Salt Sea*.—חָצְמוֹתָהּ, *were entirely cut off*, 533.—בְּגֵד, *opposite to, over against*.

(17) בְּחֶזֶק, 142. *a*.—הַיָּבֵן, form of Hiph. Inf. of כּוּן, used as an adverb here, 403. *d*; *firmly, safely*.

It is quite impossible here, to explain away the meaning of the writer in respect to this miraculous interposition. The 15th and 16th verses are so specific and definite as to their meaning, that to allege that the Jordan was forded by the Israelites, at a time when the waters were very low, is quite impossible; i. e. it is impossible to shew that the writer means to convey this idea. There is no alternative here, but either to believe in a miraculous interposition of God, or to abandon all confidence in the correctness of the sacred historian.

No. XXXVI. Josh. X. 12—14.

(12) יָתַח, for הִתְחַה, 107. 2; from נָחַךְ, and Inf. fem. in the const. state, 520. *b*; the *subject* of the verb יָתַח follows it in the Gen., 525.—לְעֵינַי, lit. *in the eyes of*, i. e. in the sight of, before.

(13) דוֹם, Imp. of דָּמָם, with Vav *fulcrum*, 64; comp. 264. 3, where are examples of the Fut. with the like form.—וַיָּרֶה, and thou moon, Voc. case, דוֹם is implied after it.

(13) וַיִּדְּם, 261.—עָמַד, i. e. עָמַד, the final vowel being prolonged by the accent *Rebhia* upon it, 144. 149.—נָקַם, Fut. Kal of נָקַם, took vengeance upon.—הֲלֵא, not question-wise, *nonne*; but for הִנֵּה, *ecce, lo*. So the Seventy frequently render הֲלֵא, viz. by *idou*; and in the Samaritan and Rabbinic, this is the predom-

inant sense of the word; also in Arabic, *هَلَا* means *ecce*.—עָלָה, in.—יָשָׁר, of *Jasher*, i. e. of the upright; a book of national songs or narratives so called, probably because it contained narratives respecting men of an upright character; comp. 2 Sam. 1: 18.—בְּחֹצֵי הַשָּׁמַיִם, in the midst of the heavens, i. e. at the meridian. It was about noon, therefore, when this occurrence took place.—לֹא אָץ, did not hasten, i. e. did not move rapidly as he usually does; for his movement is described as *rapid* by the sacred writers, e. g. Ps. 19: 6. Ecc. 1: 5. It is difficult to say, however, whether the expression לֹא אָץ be not *λιτότης* here, so that the meaning is simply, 'it stood still.'—כִּיּוֹם הָמָיִם, about a whole day, 428. c.

(14) וְלֹא הָיָה כִּיּוֹם הַהוּא, and there was not like unto that day, i. e. there has been no day like that, either before or since.—בְּשִׁמְעַיְהוּהוּ, in respect to *Jehovah's* hearkening etc. 525. Comp. 523, in view of which we may render here, when *Jehovah* hearkened to.—נִלְחָם, 182. 6.—לִישָׁרָאֵל, Dat. *commodi*.

No. XXXVII. Judg. IV. 13—24.

(13) רָכַב, 461.—בִּרְזֵל, prob. a word of foreign origin; for form, see 141. Note 2.—מִמְּחֹרֶשֶׁת etc., i. e. from the northern extremity of Galilee, down to the river of Kishon, which runs in the valley north of Tabor, and springs from this mountain.

(14) בְּיָדֶיךָ, put him into thy power, or under thy control.—הֵלֵא, *ecce*, as in No. XXXVI. v. 13.—יָצָא, goeth forth, including the Fut. also, 503. d. 2.

(15) וַיָּדָם, *vāy-yā-hōm*, short O, Fut. with Vav, from דָּמָם,

208. Note 2.—הַרְכָּב, generic, *cavalry*.—לְפִי, *by the edge of the sword*.—וַיִּנָּס, apoc. Fut. Kal of נָס, 270. a. 3.

(16) הַמַּחֲנֶה, the *infantry*, if we may employ the present technical language of military men, in order to translate the word.

(17) שָׁלוֹם, *a state of amity*.

(18) לְקַרְאָה, for form, see 118. Note 2.—סוּרָה, 270. a. 4. *Imp. parag.* The asterisk here, and again on the same word in the sequel, points to a Masoretic note at the bottom, which is, 'Milra,' i. e. the tone is on the ultimate, 99. Note; see in 100. i, under e. g.—וַיָּסֶר, Hiph. Fut. apoc., 270. c. 3. *Fut. apoc.* with Gutt.—הֶאֱחָזָה, with ה local, and in the Acc., 428. a.—וַתִּכְסֶּהוּ, Fut. Piel of כָּסָה.—בַּשְּׂמִיכָה, *with a mattrass*, with a small piece of carpeting, such as was used on couches.

(19) וַשְּׁקִינִי, *Imp. fem. Hiph. of שָׁקָה*.—צִמְתִּי, from צִמָּא, see 278 and 63.—נֶאֱוָד, for נֶאֱוָד, 118.

(20) עָמִיד, *Imp. masc. form*, although addressed to Jael, 490.—פָּתַח, 428. b.—וַשְּׂאֵלֶךָ, from שָׁאַל; for the dropping of the Qamets, see 133.—וַאֲמַר, *and he shall say*, 209.

(21) יִתֵּר, const. of יָתַר, Dec. V.—בְּלָטָה, *with secrecy, privily*.—נָרַדָּם, Niph. 182. b. 4.—וַיַּעַף, *and he sunk down lifeless, fainted*, Fut. apoc. of עָוַף, with Pattahh under the Guttural ע.—נִרְמָה, with final vowel long, 144, also 180. b.

(22) לְקַרְאָתוֹ, 278. 2; for form, 118. Note 2.—יָלַךְ, *Imp. of יָלַךְ*.—וַאֲרָאָךְ, Fut. Hiph. of רָאָה, with epenth. suffix, 309. d.—אַתָּה מִבְּקֶשׁ, 527. a.

(23) וַיִּכְנַע, *thus did [God] subdue or humble*.

(24) וַתֵּלֶךְ הַלּוֹךְ, 514. c, denoting *continuance*; while וַתִּקָּשֶׁה denotes the kind of action, viz. *was heavy or oppressive*.—הַכְרִיתוֹ, 521.

No. XXXVIII. Judg. XVI. 23—31.

(23) נִצָּחְפוּ, 226.—וַלְשִׁמְחָה, *and for rejoicing*.—נָתַן, sing., 437. 2.

(24) אֹתוֹ, *him*, i. e. Sampson.—וַאֲתֵּם מִהָרִיב, *and him who destroyed*.—וַתִּלְלֵינוּ, *and him who multiplied our slain*.

(25) כִּיטוֹב, the vowels are made to fit the Qeri at the bottom of the page, כָּטוֹב לָבָם.—כָּטוֹב לָבָם, *when their heart grew merry*, 521. b.—הָאֲסִירִים, the pointing is adapted to the Qeri at the bottom of the page, Part. pass. of אָסַר.—נִיצֵחַק, Piel. Fut., *that he might make sport*.

(26) הִנֵּה, *station me*, Imp. parag. Hiph. of יָנָה, 251.—(with points adapted to the Qeri), Hiph. Fut. with suffix, from מוֹשׁ, Yodh omitted before the last radical, 63; Qamets dropped under ה, 133.—עָלִיהֶם . . . אָשָׁר, *on which*, 478.—נִבְנוֹן, Niph. *is built*.—וְאֶשְׁעֵן, *that I may lean*.

(27) בְּשֹׁחַק שְׂמֵחוֹן, 525. 521.

(28) וְאֶנְקְמָה, 412. d.—הָאֲלֵהִים, Imp. Par. XXII.—מִשְׁתֵּי, Niph. Fut. paragogic.—מִשְׁתֵּי, *on account of the two*; the asterisk refers to a note, which denotes that the ת here is Raphe, contrary to the usual form of this word.—מִפְּלִשְׁתִּים, [that I may be avenged] *in respect to the Philistines*.

(29) נִיָּלַפְתָּ, *stooped down towards*, the sense requires, *took hold of*.

(30) תָּמַחַ נִפְשִׁי, *let me die*, 475. 2. a.—וַיֵּט, Par. XIX., *he laid out, he put forth*.

(31) וַיֵּשְׂאוּ, Dagh. omitted in the Sin, 73. Note 3; Fut. of נָשָׂא.—וּבֵין . . . וּבֵין, *between . . . and between*; the Hebrews repeated the particle in such a case, while we use it only once, and that before the first noun, e. g. here, *between Zorah and Eshtaol*.—שָׁפַט, *ruled over, governed, directed*. The office of judge in the East, is invariably connected with that of magistracy in other respects. All kings are judges; and all judges besides them, are executive officers under them of some kind or other. Hence, in the Scriptures, the word *to judge* often means, in a figurative sense, *to have a predominance among, to have a superiority over*, etc.

If any one should question the possibility of 3000 people being upon the roof of the temple in question, he may be referred to the accounts of the temples at Thebes in Upper Egypt, which have been given by all recent travellers; accounts which, while

they come to us authenticated in such a manner as to admit of no doubt in regard to their verity and correctness, at the same time present things apparently incredible, and contrary to all the philosophizing of most speculative and theoretical historians. The ruins of ancient Greece and Rome, so far as vastness and extent are concerned, dwindle into insignificance when compared with the astonishing remains of early architecture at Thebes. What is most confounding of all to that philosophizing, in which historians of a skeptical cast are continually prone to indulge, is, that these mighty ruins are, beyond all doubt, the relics of architecture designed and executed in ages, when, as some popular writers admonish us to believe, men were not yet weaned from contending with the beasts of the forest for their lairs and for their acorns, nor but very little elevated above them. The ruins at Thebes, present evidences of control over physical, mechanical power; of skill in architecture on a scale of surprising magnitude; and of art in mixing and laying on colours, that are fresh as if painted but yesterday, after having been laid on for more than 30 centuries; which confound and put to shame all that the arts and sciences, and the experience of 3000 years, have since been able to accomplish. So much for the rudeness, and barbarity, and ignorance, of the *primitive* ages. The Philistines, the near neighbors of the Egyptians, and their hearty coadjutors in polytheism, might well have, and doubtless had, large temples as well as they; large enough to afford room for 3000, and some of them not improbably for many more, to stand upon the roof.

As to the strength of Sampson, in tearing away pillars on which such an enormous weight rested; those who disbelieve any thing which is miraculous, will of course regard the whole as *μυθός*; those who admit the reality of miracles, will doubtless be ready to believe, that there was some supernatural aid afforded him, in the case under consideration. A heavy blow was inflicted on polytheism, by the event in question, and on its votaries who were the enemies of God's chosen people.

No. XXXIX. 1 Sam. III. 1—14.

(1) מְשִׁירָה, Part. Piel, 231.—נִפְרָץ, lit. *spread abroad*, i. e. *common, usual*.

(2) וַיִּצְנִי, dual suff. of צִנִּים; the asterisk refers to another orthography (*plenè*) in the Qeri; see 336. Note 4 (it should be 5), 1.—יִהְיֶה לוֹ, Hiph. of הָיָה.—בִּיהוּת, Piel. Inf. of בָּהָה, comp. 232. *b*, but the form of the Inf. mood is not stated there; *to be dim, to fail*.

(3) גֵּר, also גִּיר, 63.—טָרַם, *not yet*; as to the form, 403. *b*.

(5) וַיִּרְץ, from רוץ, 270. *a*. 3, Fut. apoc.—הִנְנִי, Dagh. omitted in the first נ, 73. Note 3; comp. at the end of v. 4.—גִּי, 75. *a*.—שָׁכַב, *lie down again*, 533.—שָׁכַב, in pause.

(6) וַיִּסָּף (וַיִּזְכָּר), Hiph. apoc. Fut. of יָסַף, 63 and 208. Note 2.

(7) טָרַם יָדַע, *had not yet known*.

(8) וַיִּזְכֹּר, apoc. Fut. Kal of זָכַר, 274. 2.

(9) גִּיד, Imp. of יָדַע.—דַּבֵּר, *speak*, Imp. Piel.

(10) כַּפַּעַם בַּפַּעַם, *as once and again, as repeatedly before*.

(11) וַתִּצְלַח, 527. and 529.—תִּצְלַחְנָה, fem. plur. Fut. Hiph. of צָלַח.—וְהָיָה לְכֵלֶּךָ, Inf. abs., although not the usual form as to the latter verb, 514. *c*; lit. *beginning and finishing*, i. e. *thoroughly executing the whole*.

(13) מִקְלָלִים, Dagh. omitted in the first ל, 73. Note 3.—לָהֶם, 545.—בָּהָה, Piel.—בָּם, 506.

(14) אִם, *if*, but in an oath (as here) it means *not*. The reason is, that the phrase is elliptical. Fully written out it would run thus, *If I do thus and so, may God do this or that to me!* See the formula in full, 2 Sam. 3: 35. 1 Sam. 25: 22. In such cases, the meaning of course is, 'I surely will not do this or that.'—לֹא יִחַפֵּי, *shall not be expiated*, 187. *c*. 3.

No. XL. 1 Sam. XVII. 38—51.

(38) מְדִירוֹ, suff. plural of Dec. VIII., from מָדַר, *raiment, apparel*.—וְנָתַח, *put, placed*.—שָׁרִייוֹן, 511.

(39) וַיֵּאָל, Hiph. apoc. Fut. of יָאָל, 63.—לָקַחַת, לָקַח Inf. of יָלַח. —כִּי לֹא נָסָה, *but he had not put them to trial, he had not proved them*.—וַיִּסְרֶם, Hiph. Fut. with suffix, from סָוַר, reg. form יָסִיר, here written *defectivè*, 63, and the Qamets dropped under the Yodh, 133.

(40) מִקְלוֹ, from מָקַל, Dec. VII., Dagh. omitted in ק, 73. Note 3.—חֲלָקִי אֲבָנִים, lit. *smooth ones of stones*, i. e. smooth stones, 423.—חֲלָקִי, const. plur. of חָלָק, 41.—הָרָעִים, root רָעָה.

(41) הַלֵּךְ וְקָרַב, 514. c.

(42) וַיִּבְיָהּ, from יָבָהּ.—יָפָה, const. of יָפָה, Dec. IX.; lit. *with something beautiful*, i. e. with beauty.

(43) בָּא, Part. of בֹּא, 527.—בַּמִּקְלוֹת, Dagh. omitted in ק, 73. Note 3.

(44) לָכֶה (לָךְ), parag. Imp. of יָלַח.—מַעֲרָכוֹת, const. plur. of מַעֲרָכָה, Dec. XI.—חֲרָפָה, Piel of חָרַף. The asterisk refers to a Masoretic note, which is, that 'Soph Pasuq (Silluq) is placed on the vowel Pattahh;' which is rather unusual, inasmuch as it generally prolongs it.

(46) וַיִּהְיֶה (וַיִּהְיֶה), Hiph. of נָכָה, 63.—וַיִּהְיֶה (וַיִּהְיֶה), 63. from סָוַר.—פָּגַר, *corpse*, collective here, *corpses*.—לְיִשְׂרָאֵל, *who belongs to Israel, or, who is on Israel's side*.

(48) הַמַּעֲרָכָה, *toward the camp*, viz. the camp of the Philistines; Acc. of place, 428. a.

(49) וַיִּמָּתֶה, from נָכָה.—מִוֶּת, Hiph. Fut. of מוֹת, 63.

(51) וַיִּמָּתֶה, Polel of מוֹת.—גִּבּוֹרָם, *their champion, hero*.—וַיִּנָּסֶה, Fut. Kal of נָסָה, 63 and 41.

SELECT PASSAGES OF HEBREW POETRY.

THE poetry of the Hebrews has characteristics which are peculiar, and which widely distinguish it, in some respects, from the poetry of the western world. So far as any one has yet been able to discover, the Hebrews had no knowledge of what we call *quantity*, or *syllabic measure* as employed in the construction of poetic verses. Many attempts have been made, since the revival of Hebrew study in Europe, to discover something of the Grecian and Roman measure in the poetry of the Scriptures; but none have met with the desired success. Men of different nations, of extensive learning, and of great enthusiasm for Hebrew study, have made these fruitless attempts. It has indeed been affirmed by Jerome and others in ancient times, and by critics of no small reputation in modern times, that the poetry of the Old Testament displays all the rich variety of Greek and Latin measure; and that one may find there the heroics and lyrics of the West, not only in respect to spirit, but even in regard to form.

Every attempt however to discover them, has failed to produce any general conviction of their real existence, in the minds of those who are acquainted with oriental studies; and it is now a matter of almost universal accord, that the characteristics which distinguish Hebrew poetry, are principally the following: viz. (1) A kind of rhythmical conformation of *στίχοι* or distichs. (2) A parallelism of the same in regard to sentiment. (3) A figurative, ornate, parabolic style. (4) A diction in some respects peculiar.

In regard to the first of these characteristics, the measure of syllables, i. e. their length or brevity as it regards what is called *quantity*, is not concerned; at least it is not, as has been already said above, discoverable by us. The terms *rhythmical conformation*, here employed, are designed only to mark a conformation in general, as to the respective length of lines and the number of

syllables, in two corresponding *στίχοι* or distichs. This is the most general of all the distinguishing features of Hebrew poetry. The exactness does not, indeed, correspond with that observed in English rhyme. But still, it is so general, and so considerable, as to force the observation of it upon every reader, who has any powers of discernment.

The second characteristic, viz. parallelism, applies to the correspondence of *sentiment*. This sentiment may be either the same, (or the same with only a slight variation in the diction, or the thought, or in both), and then the distich consists of two parallel passages, in the usual sense of the word *parallel*, as well as in a poetic sense; or the sentiment in one *στίχος* may be an *antithesis* to that which is contained in the other, the antithetic correspondence being plainly a matter of design and calculation; or lastly, there may be nothing more than a correspondence in the length of the *στίχοι*, and a general sameness of design, without either a synonymous or antithetic sense in the members of the distich. To produce examples of all these would be very easy; but it would be out of place here. I refer the reader, for ample satisfaction in respect to this whole subject, and that he may acquire a right and adequate understanding of it, to Bishop Lowth's celebrated and admirable *Lectures on Hebrew Poetry*, in particular Lect. XVIII—XX; or, (to what in some respects is still more satisfactory), to his *Preface to the Translation of Isaiah*. He may also consult De Wette, *Commentär über den Psalmen*, Einleit. § 7; Vogel, *de Dialecto Poetico*; Meyer, *Hermeneutik des Alt. Testaments*; and other writers, who have composed introductions to the Hebrew Scriptures.

In regard to the third characteristic of Hebrew poetry, it is common, in some respects, to the poetry of all languages. A diction figurative, elevated, remote from the vulgar one, and abounding in comparisons, is almost of course the characteristic of all poetry, which exhibits any striking display either of feeling or of imagination. But the Hebrew poetry, (which is in a peculiar sense the offspring of feeling), abounds to an uncommon degree in these characteristics.

The *peculiar diction* of Hebrew poetry is displayed in the *choice of words*; in the *meaning* assigned to them; and in the *forms* which it gives them.

(a) *The choice of words.* Thus אָנוֹשׁ instead of אָדָם, *man*; אָתָּה instead of בֹּיָא, *to come*; מִלָּה instead of דְּבָר, *word*; קָדָם instead of עֵינָם, *former time*; מַיִם instead of מַיִם, *water*.

(b) *The meaning of words.* E. g. אֲבִיר *strong* for God; אֲבִיר *strong*, for bull; יְהִידָה *the only, the darling*, for life; יוֹסֵף *Joseph*, for the nation of Israel, etc.

(c) *The forms of words.* E. g. אֱלֹהִים instead of אֱלֹהִים, *God*; הָיָה instead of הָיָה, *to be*; עַמִּים instead of עַמִּים, *nations*; שָׁנֹת instead of שָׁנִים, *years*; יָמִים instead of יָמִים, *days*; מִן instead of מִן, *from*; יֵלֵךְ instead of יֵלֵךְ, *he will go*.

(d) In poetry, *several grammatical forms are peculiar.* E. g. paragogic הֶּ־ is suffixed to nouns in the absolute state; וְ־ and יְ־ are suffixed to nouns in regimen; מֹ־ suffix is used instead of הֶ־ *them, their*; וְ־ and יְ־ instead of יְ־ *his*; יְ־ fem. instead of יְ־ *thine*; יְ־ and יְ־ plur. instead of יְ־.

In other respects too, poetic usage gives peculiar liberty. The conjugations Piel and Hithpael are sometimes used intransitively; the apocopated future stands for the common future; the participle is often used for the verb; and anomalies in respect to concord, ellipsis etc. are more frequent than in prose.

The design of this brief sketch, is principally to awaken in the student a desire to make himself acquainted with this deeply interesting subject, and to direct him where he should go to attain the requisite knowledge in question. To pursue the topic here, would be premature and out of place. Nor is it necessary, since the student can hardly fail to procure at least some of the authors, who have been mentioned above as treating of the subject before us.

It may be proper here to note, that in making the division of Hebrew *στίχοι* or parallelisms, I have not been always guided by the train of accents put upon them. In general, these are an adequate guide and may be trusted. But they always need a watchful eye over them; and, not unfrequently, a departure from them

is absolutely necessary, in order to preserve the best sense of the passage. Where this is necessary, or at least where I have judged it to be so, I have not scrupled at all to make such departure. It is now a position which needs no longer to be formally established, that the accents are not of ancient and obligatory authority. The palpable (not to say gross) mistakes, into which the Accentuators have sometimes fallen, is a sufficient ground why we should be allowed, when exigency demands, to depart from the path which they have marked out. I have done so; but I have done it only when I thought it quite necessary, or at least important, to do it, in order not to injure the poetry, or the meaning of the author. The student, who gains even a slight acquaintance with the accents, and with their nature as signs of pause, and as conjunctive as well as disjunctive, will be able at once to judge of all the departures which I have made; and to decide in some good measure, as to the expediency of them. It must be obvious, that the determining of the respective length of *στίχοι*, must sometimes be a matter of taste, and feeling, and judgment, rather than the following of any technical rules. Hence different persons may not always agree here. I can only say, that I have made no division contrary to the accents, without considering the subject and examining before I decided.

No. XLI. Psalm CL.

If we may suppose, (what at least is very probable), that the first and last *στίχος* of this Psalm was sung by the whole united temple-choir; and that the rest was sung *responsively*, by parts of the same; it is easy to see, that the effect must have been exceedingly great, upon those who were present at its recital, as well as upon the singers themselves. That the choir of voices was accompanied by a variety of instruments, is sufficiently evident from the matter of the Psalm itself.

(1) הַלֵּל־לְיְהוָה , Piel, Dagh. omitted in the first לְיְהוָה , 73. Note 3. The accent is here put on the penult, because a tone-syllable immediately follows the word, 101. *d.* In the last line of the Psalm,

the student will see that Maqqeph and Methegh are employed, instead of a tonic accent as here. The real tone of the word is on the ultimate.—The Dag. forte is omitted in all the succeeding derivatives of הָלַל, for the same reason as above; and they are all in Piel Imperative.

יָהּ, *Yāh, Jehovah*, an apocopate form of יְהוָה.—יְהוּ is another also, which is common in proper names, and from which יָהּ seems to be directly derived.—בְּקִדְשׁוֹ, *in his sanctuary*, i. e. ye who worship in his sanctuary or temple.—בְּרָקִיעַ עֲזֹ, *in the firmament of his glory or might*. I prefer the former. Meaning: 'Praise Jehovah ye who worship in his glorious firmament,' i. e. ye angels in the world above.—עֲזֹ, Dec. VIII., from עָזָה.

(2) בְּגִבּוֹרָתוֹ, *on account of his mighty deeds*.—כְּרֹב גְּדֻלָּתוֹ, lit. *according to the abundance of his greatness*, i. e. in a manner that corresponds with his exceeding greatness, 438. d, and Note.

(3) בְּהִקֵּץ, lit. *stroke*. In English we say, *blast*.—נֶבֶל, prob. *harp*.—כִּנּוֹר, prob. *lyre*.

(4) תֹּף, *small-drum*.—מַחֲוֵל, the *solemn dance*, a measured step accompanying the music, and as it were beating the time for it.—מִנִּים, *on the strings*, i. e. stringed instruments.—עֲנָב, commonly written עֲנָב, comp. 31. Note 4; *bag-pipe, bassoon?* The translation of it by *organ*, seems to be incorrect.

(5) בְּצִלְצְלֵי שִׁמְעַע, (שִׁמְעַע in pause), lit. *with cymbals of sound*, i. e. with sounding cymbals, 440. a.—תִּרְוָעָה, *of joyful noise or sound*. A slight variation here makes the difference between this and the preceding στίχος.

(6) הַנְּשָׁמָה, lit. *breath*, i. e. every creature which breathes, all which has life.—הַיֵּלֶל, fem. because of its agreement with נְשָׁמָה.

No. XLII. Ps. CXXXIV.

The title to this Psalm, (and to the others which follow), I have printed in small type, in order to distinguish it from the body of the Psalm. That this has not long ago been done, has been occasioned by following the Masoretic rules of arrangement,

by which the *title* is not only confounded with the Psalm itself, as to the enumeration of the verses, but actually made a regular part of it, even in the train of the accents. As this is surely not 'distinguishing things that differ,' I have ventured to throw the title into a line by itself, to omit the accentuation upon it, and to distinguish it from the body of the Psalm, by the mode of printing it.

שִׁיר הַמַּעֲלוֹת, (in the title), means, either 'pilgrim-song,' i. e. song sung when *going up, ascending*, to Jerusalem, as at the yearly feasts, etc., (which explanation will fit several of the 15 Psalms with this title); or, 'gradation-song, degree-song,' i. e. a song in which one distich gradually advances upon the other, or is built partly upon it, by repeating some of its words or thoughts, (which explanation fits many *στίχοι*, but not all, of the Psalms bearing the title in question.)

Such are the usual explanations. But may not some light be thrown on this word, by referring to the poetry of the Syrians? One of the eight species which they distinguish, is *ἄλμα*, *gradus, scalae*, of the same signification as *מַעֲלוֹת*. The name in Syriac appears to refer to a particular species of metre; see Oberleitner's *Chrestom. Syr.* p. 287. But what the metre is, in the psalms entitled *מַעֲלוֹת*, (if indeed this title refers to metre), we have not the means of determining.

(1) הִנֵּה, *see!* i. e. *attend*, hortatory in its sense, in this place.—*בְּרַכּוּ*, Imp. Piel, *bless*, i. e. *praise, laud*.—*עֲבָדֵי* here means, *those employed in the temple-service*, as the next *στίχος* shews.—*הַעֲמִידִים*, *who*, 412. Note 1; lit. *standing*, which is the attitude of those who are in waiting or attendance, and alert in performing service.—*בֵּית-יְהוָה*, *the temple*.—*בַּלַּיְלֹת*, plur. masc. of *לַיְלָה*, 322; *by night*, lit. *during the nights*. Meaning: 'Ye Levites, ministering in the temple, and keeping the night-watches there, praise the Lord!'

(2) שָׁאוּ, Imp. of *נָשָׂא*.—*קִדְשׁ*, *toward the sanctuary*, 428. a, i. e. the most holy place where God dwelt; for *toward this* the worshipper always turned, when he offered up his supplications, which is expressed here by 'lifting up the hands.'

(3) יְבָרְכֶךָ, 201. Note.—מִצִּיּוֹן, *from Zion*, where God dwelt in his sanctuary; in other words, 'May the God who dwells in Zion bless thee!'—עֲשֵׂה, Part in const. state, 531. The dot over the middle tooth of the Shin is part of the Rebhia Geresh, 95. No. 11, which is placed on this word.—שָׁמַיִם וָאָרֶץ, which, in the usual method of speaking, are the same as τὸ πᾶν, i. e. *the universe*.

No. XLIII. Ps. CXVII.

- (1) אֱמִים, fem. plur. of אִמָּה, 322.
 (2) גָּבַר, *he has magnified*.—וְאִמָּתָה, for וְאִמָּנָתָה, 107. 2; *fidelity, faithfulness*, viz. in keeping his promises.—הִלְלוּ-יָהּ, plainly a general chorus to the Psalm.

The whole psalm is evidently one adapted to be sung at the commencement, or at the close, of worship.

No. XLIV. Ps. CXIII.

(1) אֶת-שֵׁם, *the name*, a periphrasis for Jehovah himself. Thus, "The *name* of the God of Jacob defend thee," i. e. the God of Jacob etc.; and so very often throughout the Scriptures.

(2) יָהּ, 120. *b*, and 201. Note.—מִבְרָךְ, Part. Pual.

(3) מִבּוֹאוֹ, Dec. III. *departure, going down*.—מִהִלָּל, Part. Pual, *laudandum*.

(4) רָם, Part. Kal of רוֹם.—כְּבוֹדוֹ, *his splendor, excellency, majesty*.

(5) בִּיהוָה, see Part II. No. 10.—הַמְגַבִּיהִי, Hiph. Part. with Yodh parag., 211. *a*. 4.—לְשִׁבְתָּהּ, in pause, Inf. of יָשַׁב; lit. *in respect to his dwelling*. Both words together, 'Who maketh high [the place מְקוֹמָהּ] of his habitation,' i. e. dwells in heaven.

(6) הַמְשִׁיבִי, Part. Hiph., 211. *a*. 4, *who condescends, who stoops down*.—בְּשָׁמַיִם, *upon the heavens*, etc.

(7) מְקִימִי, Part. Hiph., 211. *a*. 4, the final Yodh (which draws down the tone) causing the Tseri under מ to fall away, 133.—יָרִים, 504. *b*.

(8) לְהוֹשִׁיבִי, Inf. Hiph. with Yodh parag., 211. a. 4.

(9) מוֹשִׁיבִי, Part. Hiph. 211. a. 4.—עֲקָרָה, Seghol. fem. of עָקַר. The whole phrase, 'Who maketh the barren woman to dwell in the house,' is a euphemism to express the idea of causing fecundity; which the next *στίχος* clearly shews. To those who are acquainted with the peculiar views of the Orientals on this subject, it will appear nothing strange that this is reckoned as a distinguished blessing. Comp. Gen. 15: 2. 16: 1 seq. 30. 1 seq. Luke 1: 25.

No. XLV. Ps. CIII.

לְדָוִד (title), לְ, *auctoris*, as the critics say, i.e. לְ indicating the author; a common method of expressing authorship.

(1) נַפְשִׁי, *O my soul!* Thus could the Hebrew address himself; and thus we imitate him in English. In like manner, Pindar addresses himself by *φίλον ἑταρον*, *cor amicum*.—קָרְבִי, suff. plur. of קָרַב, the meaning is, 'my soul, myself,' or, 'all my powers and faculties.'—שָׁם, governed by בָּרְכוּ implied.—שָׁם קָדְשׁוֹ, 440. a.

(2) גִּמְלוֹתָיו, Dec. I., *his kindnesses, beneficence*.

(3) צוֹנֵכִי, suff. fem. sing. of צוֹנֵךְ, the fem. suff. ךְּ taking a parag. Yodh, (a poetic form).—תַּחֲלוּתִי, in pause, for תַּחֲלוֹתִי, 236. c. fem. suff. plural.

(4) חַיִּיכִי, suff. plur. of the same form as the preceding.—הַמַּעֲשֵׂיכִי, Part. Piel, Dagh. omitted in מֵ, 152. a. 5; כִּי fem. suff. referring to נַפְשִׁי.—חָסֵד, Acc. 511.—רַחֲמִים, *ib.*, used only in the plural, and of a peculiar form.

(5) טוֹב, *with good* of every kind adapted to produce happiness.—עָרֶיךָ, from עָרִי, Dec. VI., suffix as in 336. b; a doubtful word, but probably meaning here, *senectus, advanced age*, as the Chaldee has translated it. The Arabic ^ععَد, means *seculum*:

—תַּחֲחִיךְ, 3 fem. sing. in Fut. Hith., with נַעֲרִיכִי for its Nom., 495. b. This noun has the fem. suff. יִכִּי in pause, for יִכִּי, 336. in c, and comes from the plur. נַעֲרִים; lit. *thy youth is re-*

newed like that of the eagle.—Some translate thus; *thou renewest thy youth like the eagle.* If this be the intention of the author, one would expect *תְּחַדְּשֵׁנִי*, as *נַפְשִׁי* is addressed, which is usually feminine. But as *נַפְשִׁי* is also masc. occasionally, there can be no valid objection to this mode of interpretation.—*בְּנִשְׂרָא*, viz. as the eagle renews her pinions, and thus puts on the appearance of youth; the actual renewing of her age is, of course, out of question. The object of comparison is adverted to by the writer, in the same light in which it is commonly viewed and spoken of. The meaning after all may be simply, that a vigorous and healthy old age shall be enjoyed, like that of the eagle.

(6) *עֲשֵׂה*, lit. *the doer of*, const. Part., 531.—*צֶדֶק קוֹת*, *justice*.—*וַיִּמְשְׁפֹּטֵם*, [is] *Jehovah*, 554, i. e. *Jehovah executes justice*.—*וַיִּהְיֶה*, *and judgment, equity*.

(7) *יִזְכֹּרֶנִּי*, Fut. as *past time*, 504. c. 2.

(8) *רַחוּם*, with Daghesh'd Pattahh, 58.—*אֶרֶךְ*, const. of *אֶרֶךְ*, Dec. V., constructed like Participials.—*אַפִּים*, dual, *indignation*. Whole phrase; *protracted of indignation*, i. e. long suffering, slow to anger.—*רַב־חֶסֶד*, *abounding as to kindness*, 428. 3.

(9) *יָרִיב*, Fut. Kal of *יָרִיב*.—*יִשְׁתַּחֲוֶה*, Fut. Kal of *יִשְׁתַּחֲוֶה*, with *ו* *fulcrum*, 64. The phrase is here elliptical, *אֵל* being implied after *יִשְׁתַּחֲוֶה*, i. e. he will not always retain his displeasure.

(10) *בְּחֶטְאֵינוּ*, suff. plur. of *חֵטְא*, Dec. VI.—*לָנוּ*, Dat. *incommodi* here.

(11) *בְּגִבְתָּהּ*, Dec. III., from *גִּבְתָּהּ*, lit. *according to the height*.—*עַל־יִרְאָיו*, *towards those who fear him*, *עַל* having here quite a different sense from what it has in the preceding *στίλος*.

(12) *בְּרָחֶק*, 521. b, *like to the removing*, i. e. remoteness.—*הִרְחִיק* etc., i. e. he has separated our sins very far from us; which means, 'he has fully and freely forgiven them.'

(13) *בְּרִיחָם*, 521. b, Inf. Piel.—*עַל*, *towards*.—*רַחֵם*, Piel Praeter, 232. b.

(14) *יִצְרָנוּ*, suff. state of *יָצַר*, *our frame*, i. e. of what materials we are made; as the sequel advertises us.—*זָכוֹר*, i. e. *זָכוֹר*, 517; *he surely remembers, he recognises well*.

(15) *אֶנּוּשׁ*, 415, *as to man*.—*בְּחֶצִיר*, *as the grass*, i. e. short-

lived, soon withering away.—*בֵּן יִצְיָן*, *so he blooms*, Fut. Kal of *יָצַץ*.

(16) *בּוֹ*, 75. *a*, also 506.—*וַיֵּאֱמָרוּ*, 405.—*יִבְרָנוּ*, Fut. Hiph. of *בָּרַךְ*, with epenth. suffix, 309. *d*.

(17) *וַיִּצְדָּקְתוּ*, *kindness, beneficence*, a sense which this word frequently has; and so *δικαιοσύνη*, in the New Testament.

(18) *לְשִׁמְרֵי*, with *יִצְדָּקְתוּ* implied before it, taken from the preceding *στίχος*.—*לַעֲשׂוֹתָם*, *to do them*, i. e. to obey them.

(20) *גִּבּוֹרֵי כֹחַ*, *ye mighty of strength*.—*לְשָׁמְעָם*, *who hearken to*, 523. *b*.

(21) *מְשֻׁרְתֵּי*, Part. Piel.—*עֲשֵׂי*, const. plur. Part., 531.

(22) *בְּרַב־נַפְשֵׁי אֶת־יְהוָה*, ending with the same words which stand at the beginning; and which probably were sung as a general chorus.

It is difficult to conceive of any thing more delightful than this hymn of gratitude and praise to God, for all his bounty, his compassion, and his kindness. He who can read it, without entering into the feelings and views of the writer by sympathies kindred with his, may well suspect that all is not right within him, and that his heart is yet estranged from God.

No. XLVI. Ps. 100.

— *לְתוֹדָה*, (title), *of praise*. This appellation is probably taken from the first *στίχος* in v. 4.

(1) *הִרְיֵעוּ*, Hiph. Imp. of *רָעַע*, *shout, make a joyful noise*.

(3) *הִדְעוּ*, Imp. of *יָדַע*.—*הוּא*, *is, even he is*, 469.—*הוּא*, 467.—*עָשָׂנוּ*, 313.—*וְלֹא אֶצְקֵנוּ*, i. e. *we did not [make ourselves]*. So with the Sept., the Accentuators, our English version, and most critics, I interpret this expression. But Rosenmueller and others read *לוֹ* for *לָא*, and translate, *he made us for himself*, throwing *אֶצְקֵנוּ* into the next *στίχος*.—*עַמּוֹ*, i. e. *אֶצְקֵנוּ עַמּוֹ*, from the preceding *στίχος*, 562; *we are his people*, because he made us, and we did not create ourselves.

(4) *בְּתוֹדָה*, *with song*, i. e. songs.

(5) אֱמוּנָתוֹ, *his faithfulness, fidelity* in keeping his promises.

No. XLVII. Ps. 93.

(1) מֶלֶךְ, 149, *reigns, is king*.—גִּאּוּת, Dec. I., *with majesty*, 511, גִּבּוֹשׁ being the other Acc. here, which is implied after לִבְשׁ. Meaning: 'He is all-surrounded with majesty or glory, he is exceedingly majestic or glorious.'—לִבְשׁ, in the second σιλος, implies a repetition of גִּאּוּת, 562, thus marking intensity by repetition.—עוֹ הִתְאַזָּר, *he girdeth himself with strength*, as before in the case of גִּאּוּת.—תְּכַיֵּן, 3d fem. Fut. of Niphal, from כּוּן, and agreeing with תִּבְלֵ, which is fem. and has immutable vowels; *the world is made firm*.—תְּמוּטָה, *id.* from מוּט.

(2) מִמָּוֶז, lit. *from then*, i. e. from ancient times, of old; for it is parallel with מִעוֹלָם in the next line.

(3) נִהְרֹת, *floods*, a figurative term, designating an overwhelming multitude of threatening enemies. The repetition in the next line, denotes intensity.

(4) מִקְלֹחַ, *in comparison with the roaring*, 454. The adjective which precedes this comparison, אֲדִיר, follows below.—אֲדִירִים, i. e. with מִ implied, [in comparison with] *the mighty waves of the sea, Jehovah in his lofty place is mighty*. Meaning: 'God in heaven is mightier than all my strong and numerous enemies.' After אֲדִירִים, מִים is implied.

(5) עֲדֹתֶיךָ, *thy testimonies*, i. e. thy promises, assurances.—נֶאֱמָרוּ, 226.—נֶאֱמָרָה, Pilel of נֶאֱמַר, 292.—לְאֶרֶץ, before which נֶאֱמָרָה is implied, 562. For Dagh. in ק, see 75. a.—לְאֶרֶץ, *for a length of days*, i. e. for a long time, for ever.

No. XLVIII. Ps. 65.

לְמַנְצֵחַ, (title), *to the overseer*, i. e. the chief chorister, or leader in the music; *to him who has the direction or oversight*; comp. 2 Chron. 2: 2, 18. 34: 12.—In שִׁיר . . . מְזֻמָּר, (so also in Ps. 67: 68, 87, and שִׁיר מְזֻמָּר in Ps. 48: 66, 83. 108), one of the words is supposed by Rosenmueller, Gesenius, and others, to be

pleonastic; as in the phrases חִכְמַת בִּינָה, *sapientia intelligentiae*; עֶבֶד עֲבָדִים, *praeda spoli*; חֲקַת דְּהִתּוּרָה, *statutum legis*; עֶבֶד עֲבָדִים, *servus servorum*. But with this explanation I do not feel satisfied. I should much rather believe that שִׁיר has reference either to the kind of poetry of which the psalm is composed, or to the kind of music in which it was to be sung, or to something which was concerned with the manner of its recital.

(2) לְךָ דְּמִיָּה, lit. *to thee is quiet expectation*, i. e. to thee I look in quietude, confiding in the aid which thou wilt afford.—דְּמִיָּה, i. q. דְּוִמְיָה, 41, a noun with the ending יָה— which is equivalent to יָה or וָה.—דְּמִיָּה, i. e. לְךָ דְּמִיָּה, from the preceding phrase.—בְּצִיּוֹן, i. e. who dwellest in Zion.—נָדָר, viz. *the vow* made in the day of calamity, and to be paid after deliverance from it.

(3) שִׁמְעֵה, *O thou who hearest*.—עֲדִיךָ, from עָד, *unto*, 407. b.—בָּשָׂר, *flesh*, noun collective here, for *men*, and so it takes a verb plural.

(4) דְּבָרֵי עֲוֹנוֹת, *iniquities*, the word דְּבָרֵי signifying *matters of*, and *matters of iniquity* means *iniquities*. The form of expression is pleonastic.—גְּבָרֵי מִנִּי, *are stronger than I*, 454. Note.—פְּשָׁעֵינוּ, *as to our transgressions*, 415 and 416. b.—חֲכַפְּרֵם, *thou dost cover them*, i. e. *thou dost forgive them*.

(5) אֲשֶׁר־תִּבְחַר, i. e. אֲשֶׁר־תִּבְחַר, *happy they whom thou wilt choose*, or, *happy the people whom thou choosest*, q. d. happy they who are, like Israel, thy chosen people. For the ellipsis of אֲשֶׁר, see 553. f.—וְתִקְרַב יֹשְׁבֵן, [whom] *thou makest to approach nigh [to thee]*, *that they may dwell*, etc.; i. e. whom thou admittest to worship in thy temple, where thou dwellest, and who thus enjoy near approach to thee, q. d. are treated as confidential or beloved friends. The forms of expression are elliptical; out of poetry we might expect, וְתִקְרַב יֹשְׁבֵן.—חֵצְרֶיךָ, i. e. the temple.—בְּטוֹב, 205.—נִשְׂבָּעָה, *with the happiness*, or, *with the enjoyments*.—קֹדֶשׁ הַיְּקִיָּה, before which בְּטוֹב is to be repeated, 562, [with the enjoyments] *of thy holy temple*; קֹדֶשׁ in this case, making the adjective, 440. b.

(6) נִירָאוֹת, i. e. *terrible* to the enemies of God's people.—בְּצֶדֶק, *in justice*, viz. to the heathen.—תַּעֲנֵנִי, *dost thou respond*

to us, viz. to our prayers; or, by deeds which strike terror into our enemies, dost thou, in justice, answer our supplications.—*מִבְטָח*, the object of the trust or confidence.—*קְצֵירִי*, const. plur. of *קָצַר*, one of the very few nouns which permit a furtive vowel before ו at the end of a word; see 120. b.—*קְצֵיר־אֶרֶץ וָיָם*, the extremities of the earth and sea, means, the most distant parts of the world, or, all the world.—*רְחֹקִים*, from *רָחֹק*, agreeing with *קְצֵירִים* implied, 562; in English we may say, *even the most distant*, viz. extremities.

(7) *מִכֹּחַ*, Part. Hiph. of *כָּחַז*.—*בְּכֹחוֹ*, by his power; for the change of person here, see 565. a.—*נֶאֱזָר*, he [God] is girded, Niph. Participle.

(8) *מְשַׁבֵּיחַ*, Part. Hiph., who stilleth, composeth.—*שִׁאוֹן*, Dec. III., the noise, the tumult.—*וְהַמִּוֶּזֶן לְאַמִּים*, even the tumult of the nations; an epexegetis of the preceding expressions.

(9) *מֵאֲוֹתֶיךָ*, Dec. XII; from *קָצוּהָ*.—*קָצוּהָ*, for *מִ* see 506; thy miraculous deeds, or, thy wonderful exhibitions.—*מוֹצָאֵי בֹקֶר*, lit. *egressus manè*, the outgoings of the morning, here put for the oriental regions.—*וְעֶרֶב*, and of the evening; but here is *Zeugma*, as the critics call it, *מוֹבָאֵי* (the appropriate name for the setting of the sun at evening) being here implied, 568.—*תִּרְדִּין*, reg. Fut. Hiph. from *רָדַן*, 263. Rem. 2.

(10) *וַתִּשְׂקַקְהָ*, Polel of *שָׁוַק*, with suffix.—*רַבָּת*, much, abundantly, as an adverb here.—*פְּלֶגֶת אֱלֹהִים*, the river of God, either the river which God provides, or, a great river, 456. e.—*מְלֵא*, is full of.—*כִּי־יֵבֶן הַכִּינֶהָ*, when thou hast thus made provision for it, viz. by watering the earth abundantly.

(11) *רִיָּה*, I take as the Inf. abs. of Piel, and standing for *רִיָּה*, 517, thou dost copiously irrigate, dost cause abundantly to drink.—*נִחַת*, Inf. Piel of the same construction as *רִיָּה*.—*גְּדִירָה*, plur. with Yodh omitted, 336. Note 4 (5). 1.—*בְּרִבִּיבִים*, with the drops, viz. of rain, *תִּמְוִגְגָּהָ*, Polel of *מִוֶּג*.

(12) *עֲטַרְתָּ*, thou crownest, i. e. thou adornest.—*שָׁנַת טוֹבָתְךָ*, lit. the year of thy goodness, i. e. the year in which thy goodness has been displayed, 424.—*וּבְמִצְגְּלֶיךָ* etc., and wherever thou goest, there are exuberant fruits of thy bounty.

(13) נֶאֱזוּחַ, Dec. XI., from נֶאֱזַח, *the pastures* of the desert distil דִּשְׁשָׁן (implied).—וַיְגִיל, *and with joy* do the hills gird themselves.

(14) בָּרִים, from בָּר, Dec. II. *d*; *the pastures* are clothed with flocks, i. e. greatly abound in them.—בֶּרֶךְ, *with grain*; also written בֵּר.—וַיִּתְרוּעְעוּ, Hithpoel of רוּעַ, *they shout*; Fut. as present, 504. *b*; and so of וַיִּשְׂרֹף (Fut. Kal. of שָׂרַף), which follows.

No. XLIX. Ps. 46.

לְבָנֵי קֹרַח, *of the sons of Korah*, i. e. לְ אֹתוֹרִיס. Who these persons were, is not altogether certain. The probability is, that they were the descendants of Korah, who perished in the rebellion, Num. 16: 1 seq. It is certain that all his children did not perish with him, Num. 26: 11. It is certain also, that some of their descendants were among those who presided over the tabernacle music; see 1 Chron. 6: 22, comp. vs. 31—38, where it appears that Heman was one of these overseers. In 1 Chron. 9: 19, we find Shallum, a descendant of Korah, mentioned as one of the overseers of the tabernacle, and it appears that he belonged to a family called *Korahites*. These last are mentioned also, in 1 Chron. 26: 1, and 2 Chron. 20: 19, as being among those who were engaged in religious music. Heman (mentioned above) seems to have been quite a distinguished person, in the time of Solomon, 1 K. 4: 31. From all this, it would appear that there were men of eminence among the Korahites, in the time of David and Solomon, and the probability is, therefore, that the Psalms inscribed לְבָנֵי קֹרַח, belong to them as authors. These are Psalms 44. 45. 46. 47. 48. 49. 84. 85. 87. 88. In style, they differ very sensibly from the compositions of David; and they are some of the most exquisite of all the lyric compositions which the book of Psalms contains. The *title* was probably affixed by some editor of a later age; who knew only the general report that the Psalms in question belonged to the sons of Korah, and could obtain nothing certain, as to the individuals who were their respective authors.—עֲלֵמוֹת, plur. only; found also in 1 Chron. 15: 20.

Gesen., 'a key in music;' Rosenm., 'a musical instrument.'—The former seems more probable; comp. 1 Chr. 15: 20 with v. 21. Does not עֲלִמֹת mean *treble* in v. 20, in distinction from שְׁמִינִית, *bass*, in v. 21? If עֲלִמֹת be elliptical, for קוֹל עֲלִמֹת, *the voice of maidens*, it may very naturally designate *the treble*.

(2) לָנוּ, Dat. *commodi*.—וְעֵז, our *means of strength*, i. e. our defender.—הַצָּרוֹת, from צָרָה, Dec. I., because the first Qamets is immutable.—עֲזָרָה, Dec. XII.—נִמְצָא, Part. Niph. masc., agreeing with עֲזָרָה fem., by a *constructio ad sensum*, see also, 490; *inveniendus, ad manus, promptus, at hand, of easy resort*; נִמְצָא may be construed, also, as having יְהוָה for its subject.

(3) בְּהִגֵּי־אֶרֶץ, Hiph. Inf. of מוֹר; therefore we will not fear, *in respect to a change of the earth*, or, *when the earth changes*, i. e. should the earth change, and sea become dry land, and dry land sea; "si fractus illabatur orbis."—וּבְמִי־הַיָּם, and should the mountains quake in the midst of the seas, i. e. should the deepest foundations of the world be convulsed with earthquakes.

(4) יִהְיֶה מוֹ יְהִימָרוּ, let [the waters] roar tumultuously, the first verb (from הִמָּה) being rendered adverbially, 533. 'Should the mountains shake בְּגִאֲתוֹ, with the swelling thereof,' viz. of the sea.

Thus far the figurative language employed by the writer, describes the commotions and threatening troubles of the times in which he wrote. He proceeds to open a more cheering prospect; not that of angry and overwhelming waves, but that of fields watered by copious streams, which gladden the country where they flow.

(5) נָהָר, [there is] a river or stream,—פְּלִגְיֹו, means the channels or rivulets deduced from it, (in the oriental manner), and directed as convenience may demand.—עִיר אֱלֹהִים, lit. *the city of God*, viz. Jerusalem; but the whole is figuratively said.—קֹדֶשׁ מִשְׁכְּבֵי, the holy dwelling place, 440. b.—בְּקֶרְבָּהּ, in the midst of her, viz. of the city.—לְפָנֹת בֹּקֶר, at the approach of the morning, lit. at the turning towards, i. e. very early, in good season, opportunely.

What was before *figuratively* portrayed, is now more *literally* described.

(7) נָתַן בְּקוֹלוֹ, he uttered with his voice, where some comple-

ment in the Acc. after נִתָּן seems to be necessary, viz. רָעַם, *thunder*, or some like word; comp. 1 Sam. 7: 10. Ps. 18: 14.—תִּמְרוֹג, *the earth melted*; an exceedingly vivid description of the powerful effects of Jehovah's mere word of rebuke.

(8) יְהוָה צְבָאוֹת, *Jehovah of hosts*, i. e. God of the hosts of heaven.

(9) לָכֹן, Imp. of יָלַךְ.—מִמַּעְלֹת, const. pl. of מִמַּעְלָה, Dec. XI.—אֲשֶׁר-שָׁם, *who made, caused*.—שָׁמָּה, from שָׁמָּה.—בְּאֶרֶץ, viz. in our land.

(10) But now, how different the scene! מַשְׁבִּית, *he maketh to cease*, etc.—עַד קֵצָה, *even to the remotest parts of*.—קָצַץ, *he cutteth off*, viz. the sharp or wounding point; or, *he cutteth in sunder*.—עֲגָלוֹת, *the chariots of war*.

(11) הִרְפוּ, Hiph. Imp., addressed to the enemies of God's people; *cease your vain efforts*.—וְדַעוּ, Imp. of יָדַע, *and know*, that I have the sovereign control of all.—אֶרֶם, from רָם, 181. Note 2.—סָלָה, prob. *interlude*, viz. with instrumental music; so the Seventy, *διάψαλμα*, *an instrumental chorus*; perhaps from סָלָה or סָלַל, *to lift up, to elevate*, viz. the instruments of music, in this case.

No. L. Ps. 29.

(1) בְּנֵי אֱלֹהִים, *ye sons of the mighty*, or, *ye sons of the gods*, an honorary title of nobles and princes; comp. Ps. 89: 7. Some understand it of *angels*, in both places. Sept. *υἱὸς κριῶν*, *the sons of rams*, i. e. lambs; and so all the ancient versions, with Houbigant, making אֱלֹהִים the plural of אֱלֹה; a most singular example of failure in taste to perceive the beauty and meaning of poetry.—הַבֹּרֵךְ etc., *ascribe to Jehovah glory and power*.

(2) בְּבוֹד שְׁמוֹ, *the glory due to his name*, i. e. to him, 424.—בְּהִדְרָת קֹדֶשׁ, *in sacred ornament, with holy splendor*, viz. dressed in sacred, splendid attire, becoming those who approach the presence of the Majesty of Heaven; see 440. a.

(3) קוֹל יְהוָה, here means *thunder*; as the sequel plainly shews.—עַל הַמַּיִם, *above the waters*, viz. the waters which are in the firmament, the waters in the clouds; comp. Gen. 1: 7.—אֵל,

יְהוָה בְּבוֹד, *the glorious God*, 440. a.—‘Jehovah is above the mighty waters,’ expresses his supremacy, or his omnipotent control.

(4) בְּכֹחַ, lit. *with strength*, i. e. strong, powerful, 442.—בְּדָדָר, lit. *with majesty*, i. e. majestic, 442.

(5) שִׁבַּר אֲרָזִים, describes the effects of the lightning, in rending the lofty trees on the mountains of Lebanon.—הַלְבֵּנוֹן, from לָבֵן *to be white*, and so, *White-mountain*.

(6) יִרְקִידֵם, *he maketh them to leap*, i. e. the mountains; referring to the rocking of them under the awful reverberations of the thunder.—כְּמוֹ, poetic form for כִּי.—שִׁירִיוֹן, the Sidonian name of mount Hermon, (see Deut. 3: 9), which the poet here employs as a diction somewhat more ornate, perhaps, than the common appellation.—בֶּן-רִאמִּים, *the young buffalo*, or, *the young wild ox*.

(7) הִצַּב לַהֲבוֹת, *divideth the flames* of fire, I refer to the scattered lightning, which so frequently appears in a thunder-storm. Rosenmueller seems to think that it means, ‘the thunderbolts striking fire.’

(8) יִחַיִּל, Hiph. Fut. as Present, from חוּל, 504. b.—קֶדֶשׁ, *Cadesh*, the desert through which the Israelites passed, on their way to the promised land.

(9) יַחַלֵּל אֵילֹת, from אָלָה.—יַחַלֵּל אֵילֹת, *maketh the hinds to bring forth*. It is said, that parturition is exceedingly difficult among this species of animals; and hence the effect of the thunder is represented as being very great, by this description. The simple meaning is, that the terror occasioned by the thunder, produces the effect in question, which is often a well known consequence of terror; see 1 Sam. 4: 19.—יִחַשֵׁף יַעֲרֹת, *it lays bare the forests*; which marks the effects of lightning on the trees, as it strips them of their bark and foliage, or scorches both so as to destroy all power of vegetation.—וּבְהֵיכָלוֹ, *and in his palace*, which appears to be the original meaning of the word; *temple* is a secondary meaning. In Ps. 11: 4 and 18: 7, the word seems clearly to be used for *palace in heaven*; which recent commentators suppose to be here meant.—כָּל־וְ, *every one*, all of the אֱלֹהִים, v. 1, the suffix וְ—being *pronomem multitudinis*, as in Jer. 6: 13. Ps. 53: 4. Is. 15: 3 (written כָּלָה), and often elsewhere.—אֲמַר, *de-*

clares, speaks forth, celebrates.—כְּבוֹד, i. e. כְּבוֹדוֹ, his glory, viz. the glory of God. So De Wette; but Rosenmueller quite diversely, thus; ‘In his heavenly temple, throughout the universe (כְּלוֹ), the voice of Jehovah speaks his glory;’ i. e. the thunder proclaims the divine glory in heaven above, and throughout all the universe below; an expression, which, if correct, is at least a ἀπαξ λεγόμενον of the Scriptures.

I must differ from both of these commentators. In vs. 1, 2, princes and nobles, (so I understand it), are called on to praise God, on account of his power and glory; to praise him in their sacred, splendid attire, בְּהִדְרֵת-קִדְשׁ, i. e. garments such as those put on, who worshipped in the temple or tabernacle, in Jehovah’s immediate presence. Then, after recounting the ensigns of Jehovah’s power and glory, in wielding the thunder and directing the lightning, the poet resumes his exhortation; *let every one in his palace (temple) celebrate his glory*; the same idea as in the first part of the Psalm, except that here is a little amplification, כְּלוֹ instead of וּבְנֵי אֱלִים. In this way, the sentiment is natural and easy, and is consentaneous throughout. The simple meaning is; ‘Ye who worship in his temple, princes and people, celebrate the glory of him, who wields the thunder and lightning of heaven.’

(10) יָשָׁב, sits enthroned, comp. Ps. 2: 4. 9: 8. 55: 20, et al.—לְמַבּוּל, on the flood; comp. Ps. 9: 5, יָשְׁבָהָ לְכִסֵּא, thou art seated on the throne, a clear case of similar usage; comp. also לִּי signifying in, with regard to state or condition, as Is. 1: 5. Ps. 69: 22. 45: 15. By לְמַבּוּל here, I understand (with Gesenius and De Wette) the ocean or flood above the clouds or firmament; see Gen. 1: 6, 7. Meaning: ‘Jehovah, who wields the thunder, also directs, controls the flood of water, which the thunder-cloud bears in its bosom.’ Rosenmueller: ‘Jehovah who controlled the flood of Noah, still directs, and always will control, the tempests of the skies.’—וְיָשָׁב etc., Jehovah will sit enthroned as king forever.

(11) עֹז, lit. strength, metaph. protection, strong hold, i. e. protector, the abstract being put for the concrete.—בְּשָׁלוֹם, with safety, with a peaceful state.

No. LI. Ps. LIII.

(1) רָעִי, Part. of רָעָה, *my shepherd*. David, who was in early life a shepherd's boy, and who probably retained, ever afterwards, a vivid remembrance of his former condition, here uses the charming imagery which is borrowed from pastoral life, to designate the tender care that God had exercised over him, and the kind provision which had been made for all his wants. Comp. John 10: 11—14. Is. 40: 11.

(2) יִרְבִּיצֵנִי, *he maketh me to lie down*, lit. applied to quadrupeds only; but the connexion here demands a verb of this nature, because the object of it here is *the flock* or *the sheep*. The whole denotes, *repose, quietude, a state of safety*.—מֵי מְנוּחָה, *waters of stillness, still waters*, in distinction from rapid torrents, where there might be hazard in watering the sheep.—יִנְהֵלֵנִי, means, *to lead out*, as a shepherd does his flock, in order to water them.

(3) נִפְשִׁי יִשׁוּבֵב, *he restores my life*, i. e. he invigorates, reanimates me, when weary and fainting, viz. from being exposed to the heat and drought of summer; for the pastoral imagery is still continued.—יִנְהַלֵּנִי, Hiph. Fut. of נָהַל. —בְּמַעְגְלֵי צֶדֶק, lit. *in the paths of rectitude*, i. e. in the right paths, 440, so that I may not wander from the fold, or fall into danger.—לְמַעַן שְׁמוֹ, *for his name's sake*; fully expressed in Ps. 79: 9, עַל-קִבְרֵי כְבוֹד שְׁמֶךָ, *on account of the glory of thy name*, which in the next hemistich is expressed by לְמַעַן שְׁמֶךָ. So 1 K. 8: 41. The word שֵׁם is often used in the sense of *glory, fame, honour, reputation*. De Wette however interprets thus: 'Because thou art named Jehovah.' The sense is well, but the *usus loquendi* can hardly be vindicated.

(4) אֶלֶף, Fut. of יָלַף.—גִּיאָה, const. of גֵּיאָה, Dec. VI., 363. 4. —צֶלֶל מָוֶת=צֶלֶל מָוֶת, *shadow of death, death-shade*, i. e. darkness such as exists in the tomb, total and frightful. Meaning: 'Though I may be placed in circumstances apparently most hopeless and distressing.'—רֹעֶה, 149.—שֶׁבֶטְךָ, *thy rod*, here *the shepherd's crook*, by which he guides, restrains, and controls his sheep.—מִשְׁעֶנְיָךָ,

thy staff, the same as the preceding שֵׁבֶט; save that here the use of it as a *staff* is indicated, there the use of it as a *crook*. No translation can well express the delicacy of the original.—יְנִיחֵנִי, Fut. Piel, 41 and 63, *give me comfort or support, or, cheer me*, i. e. the idea that God will be his *guide and support*, cheers him when in the deepest, darkest valley of affliction.

(5) לִפְנֵי, *for me*, 475. 2. b.—נִגַּד צַרְרִי, *in presence of mine enemies*; i. e. such is the provision thou hast made for my peaceful and happy support, that I can sit down and feast, in the presence of my enemies, without any fear of disturbance.—דִּשְׁנָתָהּ, lit. *thou hast made fat*, i. e. thou hast anointed my head with oil; an expression borrowed from the oriental custom of copiously bedewing the head with perfumed oil, on festive occasions, see Matt. 26: 7. Ps. 45: 8 (7). Ecc. 9: 7, 8. Amos 6: 6.—רִנָּה, *ubertas, abundance, overflowing*, from רָנָה. The idea is that of a plenteous banquet, in which the cups are filled to overflowing.

(6) וְשִׁבְחִי, Inf. with suff. from יָשַׁב, 247. a.—בֵּית יְהוָה etc., i. e. I shall be permitted, in circumstances of quiet and plenty, to worship before my God, all my days. How earnestly David desired the privilege of worshipping in God's house, is sufficiently testified by many psalms, which shew the very high value that he put upon this privilege.

No LII. Ps. XXIV.

If we suppose this Psalm to have been composed, and sung, at the time when the ark of the covenant was brought up to Zion by David, (2 Sam. 6: 1 seq. 1 Chron. 15: 1 seq); or on the occasion of the temple being dedicated by Solomon; and that it was sung responsively by priests and people, (as bishop Lowth conjectures, Lect. 19); the beauty and force of it cannot fail to be perceived and felt by the reader. If the inscription is to be trusted, David was the author of the psalm. This may have been the case, even if it was first sung at the dedication of the temple; for David, who had prepared ample materials for this building, may have prepared a song also for the occasion of its dedication.

(1) מְלִואָה, *the fulness of it*, viz. of the earth, i. e. whatever it contains, all that is on it or in it.—תֵּבֵל, a poetic appellation, clearly a synonyme here of אֶרֶץ.—יִשְׁבֵּי בָהּ, 432. *a*.

(2) עַל יַמִּים יִסְדָּהּ, *he founded it upon the seas*, i. e. he (Jehovah) built the earth upon the seas. Such is the Scriptural representation of this subject. See Ps. 18: 16 (15), where it is said, 'The channels of the waters (the sea) were presented to view,' and the parallel hemistich responds, 'The foundations of the earth were disclosed;' i. e. the channels of the great deep are the foundations of the earth. So Ps. 136: 6, 'To him who spread out the earth upon (עַל) the waters.' Comp. Prov. 8: 29. 2 Pet. 3: 5, 6. Thus were the Hebrews accustomed to think and speak, respecting the construction of the earth. That it is not philosophically correct, i. e. that water does not constitute the interior part of our globe, cannot well be shewn, perhaps not even rendered probable. But if it could be, there would be no more objection, surely, to the sacred writers' speaking of this subject *more hominum*, than there is to their saying, that 'the sun rises and sets,' or to our daily affirming the same thing. Nothing can be more manifest, than that the Scriptures were not given to teach astronomy, geology, or any of the physical sciences; and, consequently, whenever any thing connected with these is the subject of affirmation, the common popular modes of expression are every where employed by them. So, even after all our knowledge of the Newtonian principles of astronomy, and our universal assent to their correctness, we still continue to speak of the sun, as *rising* and *setting*; and who is deceived or misled by this? We ask for the sacred writers only the same liberty of employing language, of which all other writers avail themselves; and when this is granted, the case needs no further explanation.

יְכוּנָה, Polel of כּוֹן, the accent falling on the penult Sheva, and making a Seghol of it, 148. *a*, occasions the vowel, that would otherwise be written under the first כּ, to be dropped, i. e. instead of יְכוּנָה, we have the present form. The sentiment of this στίχος is altogether parallel with that of the one which precedes it; נְהַרְוֶה being here employed as a synonyme with יַמִּים.

(3) But who can presume to approach the presence of this great and glorious God? Who shall draw nigh to him, and worship acceptably before him?—בְּהַר-יְהוָה, *the mount of Jehovah*, i. e. Zion where the ark of the covenant rested, and where God dwelt.—בְּמִקְוֵם קִדְשׁוֹ, lit. *in the place of his holiness*, i. e. in his holy place, 440, in his sanctuary.

(40) נָקִי כַפַּיִם, lit. *the clean of hands*, נָקִי const. of נָקִי, like the Latin, *integer vitae scelerisque purus*. Adjectives are often employed in this manner, 423.—וְיָבֵר לֵבָב, *and pure of heart*, is the same construction. Both are figurative expressions, denoting innocence of heart, and blameless external deportment.—לֹא-נִשְׁפָּט נַפְשׁוֹ, a *locus vexatus*, as the critics say. Stange, and after him De Wette and Rosenmueller, make it the same as Ex. 20: 7, לֹא הִשָּׁפַת אֶת-שְׁמִי יְהוָה לַנֶּפֶשׁ, making נַפְשׁוֹ to mean not merely *him*, i. e. Jehovah, but also *the name of Jehovah*; a forced construction, which can not well be supported by any example. What can נַפְשׁוֹ נִשְׁפָּט, *to utter him* mean? Much more easy and natural does it seem to me, to interpret it thus; *Who has not sworn to a falsehood intentionally*, i. e. בְּנִפְשׁוֹ, 559. So the Syriac, ܐܢܝܡܐ, *cum animo suo*; and the Chaldee nearly so, *in damnum animae suae*. In rendering נִשְׁפָּט *sworn*, the verb is taken elliptically, as a *constructio praegnans*; and surely if we consult Ex. 20: 7 and Deut. 5: 11, there is no difficulty in this. אֶת-שְׁמִי יְהוָה is implied; but then this is accordant with frequent usage of the like nature, in regard to נִשְׁפָּט; while the construction of the critics above named, is foreign to all usage. Sentiment: ‘Who has not intentionally called on God to witness that which is false.’—So the *στίχος* which follows explains it, ‘Who has not taken an oath to a falsehood.’

(5) יִשָּׁא, *he shall receive*, not without a design of *paronomasia* here. He who לֹא נִשְׁפָּט, *has not sworn to a falsehood*, יִשָּׁא, *shall receive* etc. The *paronomasia* appears sufficiently evident, although I do not find it noticed by the critics. See 571. d.—וְיִצְרֶקָה, *favour, kindness*.

(6) זֶה, *this*, viz. such is the generation etc.; i. e. such are the acceptable worshippers of him who created the world, and to

whom it belongs.—דִּיר, *genus, race, class*.—דִּירְשִׁיו, not without *paronomasia* again with the preceding word, 571. *a*, or *d*.—פָּנֶיךָ, lit. *thy face*, i. e. thee, 475. 2. *b*.—Those who seek thee יַעֲקֹב, are Jacob, i. e. true Jacobites, or Israelites. So Rosenmueller and De Wette. I prefer the *elliptical* construction, יַעֲקֹב for אֱלֹהֵי יַעֲקֹב, as it is expressed in Ps. 20: 2. 46: 8, 12.

(7) שִׂמְחֵי etc., may be construed thus: 'Be ye more elevated, so as to make a more spacious way for the entrance of the glorious king,' (so De Wette, Lowth, and many others); or 'Be ye elevated, be ye built lofty and magnificent, in a manner worthy of the residence of the King of kings,' (so Rosenmueller). Whoever examines the architecture of the eastern palaces and temples, and sees what boundless expense was laid out upon their lofty and magnificent porticos, will probably feel, that the second mode of interpretation is the most significant. If David wrote this psalm, in anticipation of the building of the temple, the words thus understood would be full of meaning. Whoever wishes to understand them in their extent, let him survey the plates which present us with views of the Egyptian temples at Thebes and other places. Our text so interpreted, means thus: 'Raise high the porch of the royal palace; make it worthy of the king of heaven and earth.' Comp. what is said on the appellation, *Sublime Porte*, in Part II. No. XLVIII.—בְּתָיִי עוֹלָם, *permanent, eternal doors*, in contradistinction, (it is natural to suppose), from the mutable and moveable tabernacle, which had never obtained a permanent station; comp. 2 Sam. 7: 7, 8. 1 K. 8: 13.—וַיָּבֹא, *that [the glorious king] may enter*.

(8) מִי־זֶה, interrog., *who this?* i. e. who is this? The gates seem to be represented here, as asking, with astonishment, Who is the glorious king, that is about to enter? To which the poet replies, יְהוָה עֶזְרוֹ וְגִבּוֹר, *Jehovah strong and mighty*, i. e. *Jehovah potentissimus*, 438. *d* and Note.—בְּלָחָמָה, *mighty in battle*, which epithet refers, no doubt, to the many signal deliverances from their enemies, and victories over them, which Jehovah had wrought for the children of Israel.

If we suppose our Psalm to have been sung, when the ark of

the covenant was introduced into the temple, in which was Jehovah's throne, and where he dwelt, we may see an appropriate reason why the portals of the temple are required to be lofty and magnificent. Jehovah was, indeed, in a peculiar sense, to enter the temple. The ark itself seems to have borne the name of him who sat enthroned upon it, (see 2 Sam. 6: 2, comp. Num. 10: 35, 36); so that there was a double propriety in the expression, that Jehovah was to enter the temple gates, when the ark came in.

(9) The call for a lofty porch, worthy of Jehovah's place of residence, is repeated, in order to make the deeper impression; שָׂנֵא etc.

(10) The question and answer also are repeated, for a like reason. In the answer, we now have יְהוָה צְבָאוֹת, instead of יְהוָה עֶזְרוֹ וְגִבּוֹר as before; the idea being substantially the same in both cases.—הוּא מֶלֶךְ, *he, viz. Jehovah, and none other, is the king of glory.*

It is not improbable, that this psalm, (and also many others), was sung responsively by the temple choir; in which case the dialogue form of it would be strikingly represented. On the subject of such responsive singing, see Lowth, *Lectt. on Hebrew Poetry*, Lect. 19; and for the present Psalm, comp. Lect. 27.

No. LIII. Ps. XIX.

The inscription assigns this psalm to David; nor is there any good reason to suppose that this assignation is not well-grounded. God, as revealed in the book of nature, is the subject of vs. 2—7; God, as exhibited by the purity and excellence of his revealed precepts, is the subject of vs. 8—15.

Rosenmueller (1st edit.), De Wette, and Stuhlmann, suppose this psalm to be a compound of two different ones, because of the two subjects which it presents, and the difference of parallelisms between the first and second part. But in the recent edition of Rosenmueller's Commentary, he says, . . . "olim in hanc incidimus conjecturam Quae tamen parallelismi diversitas qualis sit,

non indicavit vir doctissimus, (De Wette). *Sed missam jam facimus istam conjecturam, ut minime necessariam.* May the candour so ingenuously displayed here, be extended to many other "conjectures," which this able critic still defends!

(2) הַשָּׁמַיִם, *the heavens*, i. e. the heavenly bodies, by their motions, splendor, and utility, declare the power and glory of their Maker.—הַרְקִיעַ, *the firmament*, i. e. the expanse above us, in which all the heavenly bodies appear to be placed, and to move; see on Gen. 1: 7.—מַגִּיד, Hiph. Part. of נָגַד.—מַעֲשֵׂה יָדָיו, *the work of his hands*, i. e. the work performed by him, *hands* being used only as a symbol of operative power. Meaning: 'The expanse of heaven exhibits evidence of divine, creative power and glory.'

(3) יוֹם לְיוֹם, *day unto day*, i. e. one day unto another.—יְבִיעַ, Hiph. Fut. of נָבַע, *proclaims, utters*, 504. b.—אָמַר, *speech, declaration*.—יְהַלֵּל, Piel. Fut. of הָלַל, used as a general Present, 504. b.—דַּעַת, *knowledge*. Meaning: 'One day proclaims as it were to another, the power and glory of the Creator; one night shews to another, knowledge respecting him; and thus the celebration of his praise is continued through all successive time, without intermission.' The idea is exceedingly beautiful, and the personification of day and night, successively handing down to each other the declaration of the divine power and glory, is worthy of the pen of David. 'It is wise to give all nature a tongue, when God is to be praised.'

(4) אֵין etc., lit. *there is no word, no speech, their voice is not heard*, i. e. the heavens and the firmament, day and night, (which declare the glory of God), do not indeed utter articulate speech, or pronounce words; they have no voice which addresses the outward ear.

(5) קוֹ, i. e. קוֹ, Dec. VIII., with suffix; *sound*, Sept. φθόγγος; Symmachus, ἦχος; but the Chaldee has מְתַח, *extension*, which Rosenmueller follows, because the usual meaning of קוֹ is *line, measuring-line*. But how does this parallelize with the following מִלֵּיהֶם, *their words*?—מִלֵּיהֶם, Dec. X., from מִלָּה, Nom. to יִצְאָה implied. Meaning: 'Although the natural world has no articulate, audible voice, yet it every where proclaims the pow-

er and glory of the Creator.' Before בְּכֵל, at the beginning of this verse, וְ tamen, attamen, seems to be implied, 561. a.—שָׁמַשׁ etc. De Wette renders, *where the tabernacle of the sun is stationed*; certainly with great liberty in respect to the original Hebrew. I find here the beginning of a new strophe, and therefore clear indications that a new verse should commence here. The writer, having spoken of the heavens at large, now proceeds to select the most magnificent object in them, and to present it. The course of thought is: 'The heavens declare the glory of God, etc. In them hath he placed a dwelling [tabernacle] for the sun; which, above all the rest, makes such a declaration.' So the sequel shews.

(6) וְהוּא etc., *and he is like a bridegroom going forth from his bridal chamber*, i. e. the sun comes forth, all splendid and glorious, like the bridegroom in his richest attire, adorned with splendid jewels, and gold-embroidered garments. To apprehend the force and beauty of this image, one must be conversant with the nuptial dresses of the east, which are magnificent almost beyond description.—וְשָׂשׂוֹנִים etc., (Fut. Kal), *he exults, like a mighty man, to run the race*; another image to pourtray the sun, drawn from a different source. One characteristic of heroes, greatly admired by all the ancients, was, *swiftness in the race*. This touch characterises the motion of the sun in his daily course; as the following verse shews.

(7) מִקְצֵהָ, Dagh. omitted in ק, 73. Note 3; *from [one] extremity*.—קְצוֹתָם, plur. of קֵצֶה, *the extremities of them*, viz. of the heavens; describing the apparent circuits of the sun.—מִמְּוֶהוּ, *from his warmth*, i. e. from his warming and cheering influence.

Having thus set forth the testimony which nature gives, and in particular which the sun her most splendid work gives, to the power and glory of its Creator, the Psalmist now comes, (which is very natural for every mind deeply imbued with piety like his), to the contemplation of God as revealed in *the Scriptures*.

(8) חֻרַת יְהוָה, *the law of Jehovah*, i. e. the Scriptures.—מְשִׁיבַת נֶפֶשׁ, (Part. fem. Hiph.), *reviving or refreshing the life or soul*; the expression, no doubt, is figurative here, and means, 'to

refresh or quicken the soul in a *moral* sense.' "Converting" is not agreeable to the *usus loquendi*.—נֶאֱמָנָה, *true, free from all error*.—פְּתִי, 148. *a, the simple, i. e. the inexperienced, the uninstructed*.

(9) The same sentiment, or nearly the same, repeated in different words.—יָשָׁרִים, *right, i. e. not erroneous or deceptive*.—בָּרָה, *pure, clear, having no obscurity, and so*—מְאִירָה, *enlightening the eyes; all in a moral sense*.

(10) יִרְאַת יְהוָה, *piety, reverence for Jehovah*.—טְהוֹרָה, *pure, free from spot or blemish*.—עֲמֻדָּה לְעֶד, *permanent, lasting, uniform, not being now one thing, and then another, like human institutions or observances*.—צִדְקָה יַחְדָּו, *are altogether right, i. e. are all accordant with each other, correct and true in union or unitedly*.

(11) הַנֶּחֱמָדִים, Part. plur. Niph., the article is used as a pronoun, 412. Note 1, referring to מִפָּז, *than pure gold, differing therefore from the common זָהָב*.—נֶפֶת צוּפִים, lit. *than the distillation of the honey comb, i. e. than the honey which flows from the comb; before נֶפֶת, Dec. XIII., מְ compar. is implied*. Both of the images here are *intensive*; the first being taken from one of the strongest passions of our nature, viz. the love of riches; the second, from one of the most delicious of all substances in respect to taste.

(12) The operation or good effect of these 'statutes,' is next described.—גַּם, *moreover, also, i. e. besides being very precious, thy precepts are of an illuminating nature*. Obedience to them also is crowned with great reward;—בְּשִׁמְרָם, *in the keeping of them, Inf. with suff. etc. 521, and Par. XXII.*—רַב, 144.

(13) שֶׁגִּיאֹתָ etc., *who can comprehend his errors? i. e. who can remember and reckon up their extent and their aggravations?*—מִנְסִתָּרוֹת, *from hidden [errors], i. e. from those which escape my notice or recollection*.—נִקְנֵי, *cleanse me, make me pure, i. e. forgive me in respect to such offences*.

(14) Not only so, but interpose, and 'keep back thy servant from arrogant offences,' מַזְדִּירִים, *i. e. from offences knowingly and presumptuously committed*.—אִתָּם, *in pause, for אִתָּם, see 264.*

3. Fut. with *Pattahh*.—וְנִקְיִיתִי etc., then shall I be free from much transgression.

(15) לְרִצּוֹן, 507. b.—לְפָנַי, 475. 2. b.—צוּרִי, my rock, i. e. my defence, my defender.—וְגוֹאֲלִי, and my vindicator or redeemer, i. e. either, who liberatest or redeemest me from the power and penalty of my sins, (referring to the context); or, who hast delivered me in times of trouble and danger.

A truly beautiful psalm, scarcely excelled by any in the whole compass of the Hebrew lyric poetry, in regard to those qualities which please and delight a pious reader. May every one who studies it, and who can look with rapture on the evidence of the power and glory of God, which the book of nature discloses, be able to turn with still higher satisfaction to the brighter evidences of these and other attributes of the Divinity, which are exhibited by the holy Scriptures!

No. LIV. Ps. XV.

It seems probable, that this Psalm was composed by David, when he brought the ark up from the house of Obed Edom, and placed it in the tabernacle on mount Zion, 2 Sam. VI.

(1) וְיָגוּר and יִשְׁכֵּן, lit. *who shall dwell, sojourn*, i. e. who shall be an acceptable, habitual worshipper there? The answer follows.

(2) הוֹלֵךְ, *walketh*, i. e. *conducteth, demeaneth himself*.—וְדוֹבֵר, and *speaketh*, the Part. only (in Kal) having such a signification. Piel is the usual conjugation, which has such a meaning.—אֱמָתוֹ, for אֱמָתָה, 107. 2.—בְּלִבּוֹ, *with his heart*, i. e. who sincerely, heartily, speaks truth.

(3) רָגַל, lit. *runs about*, metaph. *goes about slandering*.—עִל, *with*, used sometimes before a noun signifying the *instrument*, in the same manner as בָּ. —לְרֵעֵהוּ, for לְרֵעֵהוּ, 336. Note 4 (5). 1; lit. *his associates*.—נִשָּׂא, *utters*.—קִרְבּוֹ, suff. of קָרִיב.

(4) נִמְאָס, Part. Niph.—וְנָאֵת, but.—לְהַרְעֵ, Hiph. Inf. of רָעָה, (and not for לְרֵעֵהוּ, as some have taken it); lit. *to do evil*. Rosenmueller and De Wette, *malum facere*, in the moral sense. But

how will this consist with what precedes and follows? Therefore I construe לְהָרַע, *to do that which is disagreeable, unpleasing*. So רַע and רָעָה are often taken, specially before בְּעֵינַיִם. Most evidently the writer could not design to represent the man as acceptable to God, who is sworn to do *moral* evil, and perseveres in it. *Ad sensum* the word is rendered, in our Eng. Version, *to his own hurt*.—יָמַר = יָמַר, 63, from מָר.—בִּסְפוֹ etc., *his money he does not loan on usury, or with usury*; for this was forbidden among the Hebrews, see Ex. 22: 25. Lev. 25: 36, 37.—וְשָׁחַד etc., *he takes not a bribe* etc., i. e. as a judge he will not be bribed to condemn the innocent.—יָמוּט, Fut. Niph., *shall not be moved*, i. e. he may always dwell in thy tabernacle; or, he shall never be in danger. The Part. עֹשֶׂה is here in the const. state, before the pron. אֵלָּה, comp. 432. *h*.

No. LV. Ps. I.

(1) אֲשֶׁרִי דֹאֵשׁ, *O beatitudes illius viri!*—לֹא הֵלֵךְ, *walks not*, i. e. is not conversant with, is not familiar with, does not demean himself agreeably to.—עָמַד, *in pause, standeth not*, i. e. does not await the company of sinners, does not associate with them.—וּבִמְוֹשֵׁב etc., *and does not sit in the seat of scorners*, indicates a still more intimate familiarity with the wicked than the preceding σιζιχος.—לִצְיִים, *those who make a mock at religion and virtue*. The repetition of the same idea, (the same with a slight variation), in the three different σιζιχοι, means; ‘Who does not in any way whatever unite with, or act like, the wicked.’

(2) בִּי אֵם, *but if*, i. e. ‘happiness to the man who does not walk, etc. *but if* in the law of the Lord etc., [then] happiness to him!—וּבְהוֹרָתוֹ, *and on his law will be meditate, etc.*—וְלַיְלָה, *by day and by night*, i. e. continually, habitually.

(3) וְהָיָה, *for he shall be*.—פְּלִגִּי, *channels, canals, rivulets*, with allusion to the method in which trees are made to flourish in the East, by means of being watered by little canals.—בְּעֵתוֹ, *from*, Dec. VIII, *in its season, in due time, when one expects it*, thus subjecting the owner to no disappointment.—יָבוּל, *from* נָבַל,

with Vav *fulcrum* in the ultimate, 64.—וְכָל etc., either, *all which it* [the tree] *may produce, shall come to maturity*; or, *all which he undertakes shall prosper*. Usage will support either interpretation. In order to avoid tautology, I prefer the latter; as do Rosenmüller and De Wette. The former is followed by the Chaldee, Faber, Knapp, and others.

(4) לֹא-יִכֶן, *not so*, i. e. it shall not go thus prosperously with the wicked.—כִּי אֵם, *but*.—כִּי מִי = כִּי מִי, but [he shall be] *like the chaff*.—הִדְפָּנוּ, Fut. Kal of הִדָּף, with epenthetic suffix.; for הִדְפָּנוּ אֲשֶׁר, see 478.

(5) לֹא יִקְמוּ, *shall not stand, shall not abide*, i. e. shall not continue to hold their place, or to keep in it.—בְּמִשְׁפָּט, *in judgment*, i. e. when [God] judges; which may relate either to this world, or to the next, or to both. The proposition is general.—וְהַטְּאִים, *nor*, 558. Note.—בְּעֵצָה, i. e. sinners [shall not stand] *with or in the assembly* of the righteous, they shall not be associated with them, nor partake of their rewards.

(6) יוֹדֵעַ, (like the Greek γινώσκω), *approves, is pleased with, regards with favour*; comp. in Ps. 144: 3. Amos 3: 2. Nah. 1: 7.—דֶּרֶךְ, *manner of life, the course pursued*, viz. course of conduct.—הַאֲבֵר, but the way which the wicked pursue, *leads to destruction, perishes*. So De Wette, "Führt zum Verderben." The way itself (an abstract thing) cannot be said literally to *perish*; but the counsel, designs, and efforts of the wicked, (which constitute their way, i. e. manner of life), may well be said to *be frustrated*, (הַאֲבֵר); and this seems to be the meaning of the writer here. Comp. Matt. 7: 13, 14, 'Broad is the way which leadeth to destruction, etc.'

The general sentiment and nature of this Psalm, probably occasioned its being placed at the head of the whole collection, when it was completed. There are no internal marks, which decide either as to the time or the author of the composition. But with great propriety does it occupy its present place; and it

may be justly said to contain an epitome of all the Psalms which follow.

No. LVI. Ps. LXXXIV.

עַל־הַגִּתִּית , *on the Gittith*, prob. a musical instrument, named either from *Gath*, where it may have been invented, or particularly used; or else from גַּת *a wine-press*, because it was an instrument used in the vintage-music.—לְבַיִת־קֶרֶחַ , see above, No. XLIX.

(2) יְיָדֹת , fem. pl. of יָד , agreeing with מִשְׁכְּנֹתֶיךָ , which, though plural, is used for the tabernacle; so occasionally elsewhere, e. g. Ps. 46: 5 (4). 132: 5.

(3) נִכְסְפָה , 182. b. 4.—בְּלָתָה , *pinet, pinet away after*.—לְבַיִתִּי , *my heart and my flesh*, i. e. *I*, or rather, *all of me*, 475. 2. e. d.—יִרְנֶנּוּ , *cry out*, reg. Piel of רָנַן , 262.

(4) צִפּוֹר , *sparrow*.—קָן , i. e. מִצְאָה קָן .—לָהּ , Dat. *commodi*.—מִזְבְּחֹתֶיךָ , *thine altars*, not literally, for on such a place, constantly frequented by worshippers and blazing with fires, the swallows would not build their nests. The meaning is, *place of the altars, in near connexion with the altars*, i. e. on parts of the temple, the roof, etc.—Or the passage may be understood in another way, viz. with אֶמְצָא implied; [*let me find*] *thine altars, O Jehovah, my בֵּית*, etc. So Rosenmueller; but I prefer the first method. Vs. 2, 3, shew that the writer was excluded from the privilege of frequenting God's house; v. 4, that this privilege was granted even to sparrows; the conclusion is not stated. But the σὺνῆσις is sufficiently intelligible and forcible; viz. 'Wilt thou grant to sparrows a privilege denied to me?' How much the writer prized this privilege, he proceeds to tell.

(5) *Blessed*, etc.—יְהִלְלוּךָ , Dagh. omitted in the first ל , 73. Note 3. Meaning: 'So happy are they, who enjoy the privilege of continually frequenting thy temple, that they are constantly lifting up to thee the voice of praise.'

(6) עֲוֹז־לּוֹ , i. e. אֲשֶׁר עֲוֹז־לּוֹ , *whose glory*, 553. d.—בְּ , in pause.—מִסְלֹת etc., i. e. 'in whose hearts are the ways, viz. the

ways which lead to Jerusalem, where the temple is, and where the pleasure of worship can be enjoyed. Before מְסֻלִּית one must understand אֲשֶׁר, as also in the preceding clause.—בְּלִבָּם, *in whose hearts*, a plur. pronoun suffix, but meaning the same as the sing. one in לוֹ, where the pronoun is *generic*. Sentiment: 'Happy those who glory in thee, and who cherish an affectionate regard for the ways which lead to thy presence!'

(7) The writer now turns his view to those, who are (as it were) in the act of travelling in the ways mentioned, in order to visit Jerusalem. Such is the nature and object of their journey, and of their hopes, that no misfortunes by the way will render them unhappy. Apparent evils will be converted into blessings. —עֲבָרִי etc., *should they pass through the valley of Baca*, i. e. of tears or weeping. *Baca* is the proper name of a place; but here it is figuratively put, for *calamitous circumstances*. The tears shed in this barren, desolate valley, will become *fountains of water*, to quench thirst, and afford grateful refreshment.—בְּמַעְיָן יִשְׁתַּחֲוֶהוּ *they will make it* [i. e. *Baca*, *tear-valley*] *a fountain*. That is, be there troubles and wants ever so many, God will relieve the one, and provide for the other. Yea, he will abundantly provide; גַּם etc., *yea, with blessings the early rain shall cover* [it], viz. the valley. That is, 'those who travel through *Baca*, shall find this dry unfruitful valley full of springs, and clothed with verdure by timely rains;' a delightful image of the kindness vouchsafed to those, 'in whose hearts the ways of Zion are.'

(8) מִגִּדּוֹל עַד חֵזֶל, i. e. with strength continually increasing as they proceed; "crescit eundo."—יִרְאֶה, Fut. Niph., i. e. [אִישׁ each] *shall exhibit himself, make his appearance* in Zion; none shall stop short in the journey, before it is completed and his wishes are attained.

(9) הָאֲזִינָה שְׂמָעָה, Imp. parag. 207.

(10) מְשִׁיחָה, *of thine anointed one*, i. e. of David whom thou hast anointed to be king.—פָּנִי *before*; this word may be rendered *face*, or *person*; but in sense it is expletive.

(11) הִסְתַּחֲפַת, Hiph. of סָפַת; *standing upon the threshold*.—מִדּוּר *rather than dwelling*.

(12) חַן, *grace, favour*.—וְרַבּוּד, *and abundance*, i. e. abundant favour, 440. For such a sense of רַבּוּד, see Ps. 49: 17. Is. 10: 3. 66: 12, et al.—לְהַלְכִים בְּתַמִּים, *to those who live in an upright manner, who behave themselves with integrity*.

No. LVII. Ps. XC.

The title attributes this Psalm to Moses; nor is there any thing in the contents of it, which would render it improbable that he was the author. If we suppose that it was written by him, near the close of life, and after a great part of the adults, who came out of Egypt with him, had fallen in the wilderness, in consequence of having incurred the divine displeasure, we shall see a force and beauty in the language which are peculiar, and well become the pen to which they are attributed.

(1) מְעוֹן, *dwelling-place*, but here in a secondary sense, *refuge*.—לָנוּ, *Dat. commodi, for us*, i. e. for men such as we are; for so the extent of the following words direct us to construe this, in as much as בְּדוֹר וָדוֹר cannot be said of any one generation, and therefore not of that merely which was contemporary with Moses.

(2) וַיֵּלֶדוּ, *in pause*, 146, *lit. were begotten, or were born*. So the creation of the mountains is sometimes expressed; see a similar expression respecting the dew, in Job 38: 28, 29; and also respecting Wisdom, Prov. 8: 24, 25.—וַתֵּחַזְקֵנִי, *or thou hadst brought forth*, viz. formed, created; a figurative mode of expression, of the same nature as *the birth of the mountains* above.—אֶרֶץ וְתַיִב, *the earth and the habitable world*. When conjoined, as here, תַּיִב means, *orbis habitabilis, οἰκουμένη*, and so it is often taken for the *inhabitants* of a land. But in many cases, there is no difference between אֶרֶץ and תַּיִב.—אֵל אֶתְּנָה, *thou art God*, i. e. always the same, always God; there is no change, no failure, incident to thee.

(3) But how different is man! Thou turnest him עַד-דָּכָא, *lit. until he is crushed*, i. e. until he becomes dust, or to dust. שׁוּבוּ, *return*, i. e. to dust; comp. Gen. 3: 19.

(4) Exceedingly diverse from this is the condition of the ever-

lasting God; who is not affected by any succession or length of time;—כִּי etc., *but with him, or before him, a thousand years, etc.*—כִּי יָעֵבֶר, *like the day of yesterday, like yesterday.*—כִּי יָעֵבֶר, *when it is past*; a vivid image, descriptive of faint impressions on our minds, which is proverbial in the mouth of even the multitude.—וְאַשְׁמֹרֶתָהּ, i. e. וְכֹאֲשֶׁמֹּרֶתָהּ, כִּי being brought from the preceding στίχος, 562.—בַּלַּיְלָהָ, *during the night*. The question has been disputed, whether the Old Testament makes mention of only *three* watches; or (like the New Testament, Mark 13: 35) has *four*. The former is altogether the most probable; see Judg. 7: 19. The object of this comparison is like that of the preceding one, viz. to represent as it were the nothingness of a thousand years, in respect to the eternity of God. Rosenmueller construes this verse differently, and (as it seems to me) with a loss of the antithesis which the poet designed to present.

(5) זָרַמְתָּם, lit. *thou dost overwhelm them*, i. e. *thou dost sweep away them [men], as with a flood.*—שֵׁנָה יִדְּיוֹ, *a sleep are they*, i. e. *they vanish, or pass away, like sleep, or as a dream.*—יִחַלְתָּ, *they shoot up, spring up, like grass in the morning, i. e. like grass when the dews of night have refreshed it.*

(6) יִצְיֵץ, Fut. Kal of יָצַץ, [which] *is blooming* in the morning.—וְיִחַלְתָּ, (in pause), *and shoots up*. At evening יִמְוֶלֶל, *one cuts it down*, 500.—וְיִבְשׁ, *and it withers*; a beautiful image of the brevity of human life, often repeated by the sacred writers.

(7) כִּי-כִלִּינוּ, *for we are consumed*, 181. Note 2.

(8) שָׁתָה, Praet. Kal. 2 person, from שָׁתָה, and put for שָׁתָה, 293.—עֲלֵמָנוּ, 41 and 63, suff. of עָלָם, pass. Part. of עָלָם; lit. *our hidden thing*, i. e. *our secret sin.*—לְמֵאֹר פְּנִיָּךְ, *in thy light*, i. e. *in full light, thou hast fully disclosed our secret sins.*

(9) פָּנּוּ, *turn, revolve, pass away or vanish*, because of thine indignation.—Our years בָּלִינוּ, *come to an end.*—כִּמּוֹ, *as*, poet. for כִּי.—הִקְדָּה, *a sigh, a murmur, or a thought*; another very vivid image of the brevity of human life.

(10) יָמֵי שְׁנוֹתֵינוּ, *as to the days of our years*, Nom. abs., 415.—בָּהֶם, lit. *in them* are 70 years.—וְאִם בְּגִבּוֹרָתָהּ, *and if by reason of strength*, i. e. *robustness of body, there be 80 years.*—וְיִרְהֹבָם,

from רָהֵב, *yet is their pride*, i. e. that in which men boast.—אֵנָּה, *sorrow, wretchedness*.—גָּזַל, from גָּזַל, [their pride] *passes away*.—וַיִּשָּׁעוּ, *swiftly*.—וַיִּפְּצוּהָ, Fut. parag. 1 plur. of פָּצַח; *and we fly away*; another image of the rapid decline of our days.

(11) מִי־יֹדֵעַ etc., *who knoweth the power of thine anger*, in reference to the destruction of human life, when the divine displeasure is incurred.—וּכְיִרְאָתְךָ עֲבָרְתָּהּ, *and according to thy fear*, i. e. in such a manner as becomes due reverence toward thee, [who acknowledgeth, מִי־יֹדֵעַ], *thine indignation?* Meaning: ‘Who knows the extent to which the power of thine anger may punish; and who acknowledges, with becoming reverence, thine awful indignation?’ In this simple way of interpreting, this difficult verse becomes quite plain.

(12) בֵּן הַיּוֹדֵעַ, *so make us to know, teach us*.—לְמִנּוֹת, *to compute, number*; i. e. make us so to reckon upon the brevity of human life.—וְנִבְיָא, Fut. Kal of בִּיאָה, *that we may acquire*.—לִבָּב חֶכְמָה, lit. *a heart of wisdom*, i. e. a wise understanding, 440.

(13) שׁוּבָה, Imp. parag., *turn*, viz. from thy wrath.—עַד־מָתַי, *how long?* A σὺνσπῆσις standing for, ‘How long wilt thou delay to have compassion?’

(14) בַּבֶּקֶר, lit. *in the morning*, i. e. soon, early, speedily.—בְּכָל, *during all*.

(15) בְּיָמֶיךָ, *according to the days*, i. e. make us glad, for as long a time as thou hast afflicted us.—שְׁנוֹת, i. e. בְּשָׁנוֹת, like בְּיָמֶיךָ, 559.

(16) יִרְאָה, Fut. Niph. of רָאָה.—פְּעֻלֶיךָ, *thy works*, viz. of deliverance, aid; Nom. to יִרְאָה, 489. But other copies make פְּעֻלָּתְךָ, sing.—וְהַדָּרָךְ, *and thy glory*, i. e. the glory of thy benignity; comp. Ex. 33: 18, 19.

(17) יָדַעַם, *kindness*.—מַעֲשֵׂה יָדֵינוּ, *the work of our hands*, i. e. (if we refer this to the times of Moses), our undertaking, viz. to reach the promised land.—כּוֹנֵנָהּ, Imp. parag. of Polel, *render stable, secure*.—עָלֵינוּ, *to us, for us*; the sense of עָל not unfrequently agrees with that of אֵל and לָּ.

The wish above expressed, is repeated in the final clause, in accordance with the earnestness of the writer’s feelings.

The whole Psalm is acknowledged, by all critics of taste, to be one of the most beautiful of all the elegiac compositions which the Scriptures exhibit. Who can read it, especially in a season of affliction, without feeling its power and admiring its excellence?

No. LVIII. Prov. XXIII. 29—35.

(29) אֹיִי, *Nōy*, *woe*; also the interjection *O!* which is an expression of woe.—אֲבִיִי, *sorrow*, a paronomasiac form here, for the sake of consonance with אֹיִי, 571. *a.*—מִדְּרֹגִים, from מְדֹרֶךְ, Dec. III. in the singular; the plur. has Vav moveable, as if from a sing. מְדֹרָךְ.—שִׁיחַ, *complaint*, *complaining*.—פְּצָעִים, *wounds*.—הֵנָּם, *without reason*, *gratuitously*, i. e. without being engaged in honourable warfare, without fighting against the enemies of his country. The ignoble cause of a drunkard's wounds is, by implication, set in *antithesis* to the noble source of the patriot-warrior's wounds.—חֵכֶל לֹית, *dulness of eyes*, an exceedingly characteristic stroke of the appearance of the drunkard, after his intoxication. The dull, heavy, (as we say) *glassy*, appearance of the eye, is an obvious and well known trait of intemperance. In the text of Hooght, the first ל of this word has a Munahh over it, which is omitted here because it is an error.

(30) Now follows the answer to the above questions.—לְמַאֲתָרִים, *to those who delay*, *to those who tarry long* etc., is woe etc.—עַל־הַיַּיִן, *over the wine*, or *at the wine*. Before לְמַאֲתָרִים and לְבָאִים (*to those who go*, from בֵּא), the words *woe*, *sorrow*, etc., are obviously implied; i. e. to such persons as delay, etc. all the woes enumerated belong.—לְחַקֹּר (לְ fulcrum, 64), lit. *to seek out*, *to investigate*, which means here, *to taste*, *to make trial of*. It seems like an ironical expression, borrowed from the language which drunkards employ, when they represent themselves as *tasting*, *proving* wine; a soft expression in their mouth, to describe the excessive drinking of it.—מִמְסַךְ, *mingled wine*, i. e. wine mingled with drugs of an intoxicating nature, wine in which such drugs were steeped.

(31) אַל-תִּרְאֶה, Fut. apoc. Kal of רָאָה; for tone, see 101. *c*; *thou must not look*, 504. *i.*—כִּי, *when*.—יִתְאַדָּם, (in pause), *when*

it looks red; which is the distinguishing trait of wine that is approved by the people of the East. E. g. Olearius (Travels) states, that the Armenians colour their white wines with log-wood, or saffron, in order to make them red.—*כִּי יִתֵּן* etc., lit. *when it shall present its eye in the cup*, i. e. when it shall sparkle (as we say), when it shall foam with the gas which is in it, and have a lively, sparkling taste. The Hebrew expression has great vivacity.—*יִתְהַלֵּךְ בְּמִישָׁרִים*, *it goes [down] smoothly*; which is characteristic of the best of soft wine. — *בְּמִישָׁרִים* means, *directly, straightly*, i. e. without any impediment, smoothly or easily.

(32) *אַחֲרֵיהֶוּ* etc., *its latter end, the sequel of it, is like a serpent's bite*.—*יִשָּׁךְ*, Fut. Kal of *נָשַׁךְ*, in pause.—*יִפְרֹשׁ*, Hiph. from *פָּרַשׁ*, which means *to separate, to divide*. But the Syriac Aphel (Hiphil) of this verb, *ܐܦܪܫܐ*, means *punxit*. Hence we may render here, *stings, wounds*. This description of the consequences of intoxication is exceedingly vivid. I know not how it could be made more so.

(33) *זָרוֹת*, Part. fem. of *זָר*, *strange women*, i. e. prostitutes; one of the natural and usual consequences of intemperate drinking.—*וְלִבְךָ*, *et animus tuus*, i. e. *thou thyself*, 475. 2. c.—*תְּהִפְכוֹת*, *perverse things*; another natural consequence of the same beastly vice.

(34) *כְּשֹׁכֵב*, *like one who lays himself down*, i. e. in order to obtain sleep.—*בְּלֵב* (*לֵב*), *in the midst*, lit. *in the heart*.—*חֲבֵל*, *prob. mast.* By the first image, the *reeling* of the drunkard is designated; by the last, both his reeling and his extreme danger are characterised with a powerful hand.

(35) *הִכּוּנִי*, Hiph. of *נָכָה*, *they have stricken me*, [shall he say]; for *יֹאמַר* is here implied, 555.—*בִּלְחֵלִי*, [yet] *I felt not the pain*, i. e. they have stricken me when I was insensible to the wounds, and could make no efforts to escape them.—*הִלְמוּנִי*, *they have thrust at me*, *בִּלְיָדָעִי*, [when] *I knew it not*.

So much for complaint, on account of the beating and wounds which the drunkard had received in his broils. But all this does not wean him from his cups. No sooner has he finished the complaints, which his pain at first occasions after he has awaked from

intoxicated sleep, than he again thirsts for the fatal cup, and asks ; —מָתִי אֶקִּיץ, *when shall I rouse up?* an exquisite stroke delineating the inertness, lassitude, and drowsiness, which are not yet shaken off, and under which he is now impatient, because they keep him from his cups.—אוֹסִיף, i. e. מָתִי אוֹסִיף, *when shall I add? when shall I again?* 533.—אֶבְקֶשׁוּ, Piel Fut., Dagh. omitted in ק, 73. Note 3;—פָּנוּ epenth. suffix, referring to יַיִן *wine*.—עוֹד *yet more*; i. e. the first inquiry of the person, who awakes from his intoxicated state, indicates an impatience to repeat his draughts. What can be more to the life, than this?

No. LIX. Job IV. 12—21.

(12) וְנֹאֲלִי, *now to me*.—יִגְנֹב, (in pause), was a matter *secretly brought or disclosed*. And mine ear received שְׁמַיִץ, *a whisper*, respecting it or of it; i. e. it was whispered, q. d. secretly communicated to me. A preparation by the speaker for the narration which follows, and well adapted to excite attention.

(13) In the thoughts בְּמַחְזֵיחוֹת, [which arose] *from the visions* of the night, i. e. in a dream, or nocturnal vision; as the following στίχος shews.—בְּנֶפֶל, 520 and 521. *a*.

(14) קָרָאֵנִי, *came upon me*, קָרָא in a like sense with קָרָה, 279.—וְרֹב, lit. *the multitude*, here put for כָּל, *all*.

(15) וְרוּחַ, *for a spirit*. The hair of my flesh תִּסְמַר, *was stiff with horror*; a most vivid image of fear and alarm.

(16) מַרְאֵהוּ, viz. רֹחַ. אֲבִיר, Hiph. of גָּבַר.—חֲמוּמָה, *a form, image only*, was before my eyes; i. e. he could not, on account of terror, look on it steadily enough to recognize what its features were; he only saw an indistinct form; all graphically expressive of terror and astonishment.—דְּמָמָה וְקוֹל, lit. *silence and a voice*, i. e. a low voice, a whisper, 569; finely adapted to increase the awe and solemnity of the whole.

(17) 'Shall mortal man be more just than God?'—אֵם, *ne*, interrogative. 'Shall man (גִּבֹּר in pause for גָּבַר) be purer than his Maker?

(18) בְּעֶבְרֵייו, *in his servants*, i. e. those who are more immediately employed by him in heaven, as the following στίχος shews.—And to his angels he attributes תְּהִלָּה, *folly, error*, i. e. compared with his own infinite perfection.

(19) אַחַךְ, *how much less*; so Rosenmueller and Gesenius, supposing it to stand for אַחַךְ כִּי. The sense is good; but we may come to the same idea with a less violent ellipsis, or at least, by one which is every where practised in poetry; i. e. by simply carrying forward לֹא יֵאֱמָיִן from the preceding verse, we have a plain idea, viz. אַחַךְ, ‘surely then, [he will not confide in] those who dwell in houses of clay, etc.’; see 562.—בְּתֵי, irreg. const. plural of בֵּית. *Houses of clay* is a vivid image of the frail and perishable nature of human bodies. There seems to be a reference in this, also, to Gen. 2: 7. 3: 19; but it is not absolutely necessary to suppose this.—אֲשֶׁר יִסְדָּם, *whose foundation is in the dust*; an additional evidence of great frailty and of a perishable nature.—יִדְכָּאוּם, lit. *they crush them*, viz. men who dwell in houses of clay, etc. But the verb has an indefinite Nom., and is here employed in a passive sense, i. e. *they are crushed* before the moth; an additional, most vivid image of the frailty of man; see 500. Note 2. Rosenmueller and Gesenius construe אֲשֶׁר לְפָנָיו, *as the moth, sicut tineæ*, and appeal to 1 Sam. 1: 16, as a confirmation of this meaning. But as this is a very doubtful sense of לְפָנָיו; and as the Hebrews familiarly say, ‘are smitten, scattered, crushed, dispirited etc., לְפָנָיו, *before an enemy*’; I understand the phrase in a like sense here. ‘Men are crushed *before* the moth;’ i. e. the moth, insignificant and harmless as it appears to be, has power to crush them; a more vivid image than the other, while the *usus loquendi* is equally well preserved.

(20) מִבֹּקֶר לְעֶרֶב, *from morning to evening*, i. e. in a day, in one day, in a very short space of time.—יִבְחֶנּוּ, Hoph. Fut. of בָּחַן, 261. in e. g., and 146.—מִבְּלִי מְשִׁים, *without any one considering*.—מְשִׁים is a Hiph. Part. of שָׁם, and is a *constructio praegnans*, implying לֵב, *animum*, after it; and שָׁם לֵב means, *to consider*. The meaning is, *suddenly*, i. e. before any one has time to consider or to think. In the same manner, the Hebrews use לֹא

יָדַע, *one knows not, for suddenly, unexpectedly.* The whole verse is exceedingly animated.

(21) הִלֵּא, *ecce, lo.*—יָתֵרָם בָּם, *lit. their excellence [which is] in them; but the pron. בָּם is redundant, 544.*—נָסַע, *Niph. of נָסַע, lit. is torn away, viz. by violence, an intensive description of the sudden and violent manner in which human glory and fancied excellence perish, or are wrested from the possessor.*—וְלֹא בְהִכְמָה, *lit. but not with wisdom, i. e. men die before they have made any great advances in knowledge and understanding; another trait which strongly indicates their frail, perishable, imperfect state.*

The implication of the whole is this: ‘How can man, so frail, so short-lived, so ignorant, and so erring, presume to be righteous before God, or to plead his merits there!’ The whole picture is drawn with a master-hand, in colours so vivid and so skilfully laid on, that he must be destitute of all taste for painting of this nature, who is not deeply penetrated with a sense of its beauty and excellence.

No. LX. 2 Sam. XII. 1—7.

The student will find an account of the occasion which gave rise to this beautiful parable, in the history of David’s conduct, chap. XI., and in the context which follows the parable itself.

(1) שְׁנֵי, 457. *a.*—אָחַת, for אֲחֵת, 142. *a.*, and 144.—רָאָה, *plene*, for רָאָה, Part. of רָאָה, 270. *5.*

(2) הִרְבֵּה, 403. *d.*

(3) וְלֶרֶשׁ, where רֶשׁ is written in the usual form of the Part. in verbs עוֹ—אֵין-כֵּל, *nothing at all*—כִּי אֵם, *except.*—קִטְמָה, *fem. of קָטַם.*—וַיִּחַיֶּה, *Fut. Piel of חָיָה, with suff. הָ.*—מִפֶּתֶי, *of his morsel, viz. of bread, from פָּת, Dec. VIII. c.*—תִּשְׁתָּה, *did it drink, Imperf., (as also the preceding תִּאָכַל), 504. c.* So also, תִּשְׁבֵּב, which follows.—כָּבַת, for בָּת, 107. *2.*

(4) הִלָּךְ, *lit. way, journeying, here for traveller, i. e. elliptically for הִלָּךְ אִישׁ, 548. b.*—וַיִּחַמַּל, *and he spared, i. e. he was sparing, he refrained.*—לְעִשׂוֹת, *to dress, to provide.*—הַבָּא, *who had come, 412. Note 1.*

(5) *וַיֵּחָר*, apoc. Fut. of *חָרָה*.—*חַי יְהוָה*, lit. *alive is Jehovah*, i.e. as Jehovah liveth,—as surely as Jehovah liveth; an oath of the highest nature.—*כִּי בֶן-מָוֶת*, it is certain as Jehovah lives, *that a son of death*, i. e. condemned to death, shall the man be, who has done this, 444. d.

(7) *אַתָּה הָאִישׁ*, *thou art the man*; i. e. Thou art the man who hast done this, viz. who hast acted in a manner which corresponds with the conduct of the rich man in this parable, and which may be justly compared to it; *thou art the man*, who hast wronged and oppressed the poor, and taken from him that which was very dear to him and which was rightfully his; thou, by thine own declaration, art the man, who is worthy of death for the crimes which he has committed.

It may be seen here, that according to the laws of interpreting parables, one principal point is the aim of the speaker, viz. to illustrate the oppression and wrong which David had done to Uriah; while all the other circumstances of the parable are added, merely for the sake of verisimilitude and concinnity.

No. LXI. Judg. IX. 6—20.

(6) *בְּעֵינֵי*, *possessors, inhabitants*.—*עַם יֵלֶךְ*, *by the ilex, near the ilex*,—*נִצָּב*, Part. Hoph. of *נָצַב*, *planted*.

(7) *וַיִּגְדֹּדוּ*, with an indef. Nom., 500. a.

(8) *הָלֹךְ הָלָכָה*, 514. d.—*מִלְכָּה*, *möl-khā*, the points are adapted to the Qeri *מִלְכָּה*, which is the Imp. paragoric; for such a form, see 212. 5.

(9) *הֲחָרָה לִּי*, interrog., 152. d. 2, which, however, supposes that the following *ח* is pointed with Qamets. And this should be the case; for no analogy explains the Hhateph Qamets here, and the word should be written either *הֲחָרָה לִּי*, or *הֲחָרָה לִּי*.—*אֲשֶׁר*, *by which, through me*.—*יִכְבְּדוּ אֱלֹהִים*, *they honour God*, i. e. God is honoured etc., 500. Note 2, which seems to refer to the oil used in consecration, as in Ex. 30: 24, or to the oil which was mingled with cakes presented in sacrifice, as in Lev. 14: 10, 12, 21, 27, etc.; and to the perfumed oils used on the head, and parts of

the dress etc., in the East.—לָנוֹעַ עַל, *to wave over* the trees, i. e. to reign over them; which is here designated, very appropriately to the nature of the king, by *waving over them*.

(12) לָנוֹעַ, Imp. fem. of נָוָה.—אֵת, pronoun fem., see 165. e.—מִלְכוֹתֵי, the points are adapted to the Qeri, viz. מִלְכֵי, fem. Imp., see in 212. 5.—וַיְהַדֵּחַ לְהָרִי, as before in v. 11.—וַיִּשְׂמַח אֱלֹהִים, *which gladdens Elohim*; Dag. omitted in מ, 152. a. 5. The reference here is to the use which was made of wine, in the libations etc. which were presented to the Deity, and to the common use of it by men.—לָנוֹעַ, as before.

(14) הַאֲטָד, *the buck-thorn, or bramble*.—מִלְכֵי, 89.

(15) אֲתֵם מְשִׁיחִים, *ye will anoint me*, i. e. constitute or make me king, which was done by the ceremony of anointing; 527. a.—לְמִלְכָּךְ, 507. b.—וַיִּסֹּב, Imp. of וָסַב.—בְּצִצְיָי, from צִל, Dec. VIII.

The explanation of this parable or fable, immediately follows v. 15. The general object cannot be mistaken. Of courtesy and from gratitude, if not of right, one of Gideon's lawful heirs should, in the view of Jotham, have been chosen for a leader in Israel, seeing that Gideon had wrought so many and such signal deliverances for them. But the men of Shechem had slain his 70 sons, (all of the legitimate ones except Jotham), in one day. By the symbol of the olive and the vine, two of the most useful of all the fruit-trees which grow in Palestine, Jotham reminds the men of Shechem, that the nobler branches of his family, (although they ought to have been chosen as leaders in Israel), might despise the thought of ruling over such men as the Shechemites. The bramble represents Abimelech; a truly sarcastic image. The olive and the vine could speak of *waving over the trees*; but as to the little stunted buck-thorn or bramble, which grows only in a barren desert, how could this *wave over* them? And then the irony contained in the invitation given by it to the trees, to come and seek refuge in its shadow—the ilex and the lofty cedars of Lebanon seeking refuge in the shadow of a stunted bramble-bush!—what could be more severe upon Abimelech? Finally, as the bramble assumes to itself airs of haughtiness, when it is invited to

be king, and threatens vengeance to the cedars of Lebanon, in case they refuse to pay due homage to this importance; so Jotham warns the Shehemites, that Abimelech, vile and insignificant as he was, might be expected to revenge all the slights which he would receive from them, after a little while, and that mutual jealousies and contentions would destroy them both.

The whole apologue is not more beautiful for the simplicity of its language and structure, than for the eloquence and severity of the appeal which it makes to the Shechemites, and the boldness of the man who dared thus to address the murderers of all his father's house.

No. LXII. Is. V. 1—7.

(1) אֲשִׁירָה נָא, *let me sing now*, Kal Fut. parag., 'from שִׁיר. — לִידִידִי, *either, respecting my beloved, or, [a song] of my beloved*, taking שִׁירָה from the next stanza, 562. לִידִידִי may also be rendered, *friend*. The prophet means to represent the case of a *friend* of his, who had a vineyard, and who dealt with it as the sequel shews.—שִׁירָה, before this אֲשִׁירָה is implied, 562.—דִּוְרִי (= יָדִיד), *friend*—לְבֶרְמוֹ, *respecting his vineyard*.—בְּקֶרֶן, *on a mountain-top, or, the summit of a hill*; probably the southern aspect of a hill is here meant, a place best adapted of all for the production of choice grapes. In Arabic, קֶרֶן means *hill* or *mountain-summit*; and so the Swiss call their mountain-summits, Shreckhorn, Wetterhorn, Aaerhorn, etc. i. e. Terror-horn, Storm-horn, etc.—בֶּן-שֶׁמֶן, lit. *the son of oil*, i. e. fat, rich; comp. 444. d.

(2) יַעֲזֹקְהָהּ, *he dug it up*.—And he planted it with the שִׁרָק, a noble species of vine; at the present day, in a like sense we could say, 'with the Madeira-vine.'—מִגְדָּל, *a tower*, viz. for the residence of the keeper, and for defence against predatory ravages. And he hewed out a wine-vat (יָקֶב) therein, בוֹ.—וַיִּקְוּ, Piel Fut. of קָוָה, 286, 2.—לַעֲשׂוֹת, *for the production*.—בְּאֲשִׁים, *sour, worthless grapes*; which after planting the שִׁרָק, he could not well expect. After בְּאֲשִׁים the word עֲנָבִים, *grapes*, is implied.

Here, as it seems to me, the parable properly ends; as ap-

appears from the direct address to Jerusalem and Judah, in the following verse. It is God who speaks, in this direct address, and continues the figurative style, used in the parable itself, the interpretation of which could be attended with no difficulty, in regard to those who were addressed.

(3) *וְאַתָּה יְהוָה* and *יְהוָה*, each sing. generic. *Judge now between me and my vineyard*, i. e. judge of the case in respect to me who am your God, and yourselves who are my people.

(4) *וְלֹא עָשִׂיתִי בּוֹ*, 75. a; *what can be done*, 523. d.—*וְלֹא עָשִׂיתִי בּוֹ*, lit. *and I have not done in respect to it*, i. e. which I have not done for it.—*מִדָּוָע* etc., *why then* etc., i. e. why, when I had a right to expect obedience and affection, have Israel rebelled, and rendered me evil for good?

(5) *אֲדַרְשֶׁהּ*, Hiph. Fut. of *דָּרַשׁ*, *I will shew*.—*עֲשֵׂה*, *acturus sum*, 529.—*הִסְרֵהּ*, Hiph. Inf. abs. of *סָר*, elliptical for *אֲסִיר*, *I will surely remove*, 517.—*וְהָיָה לְבָעֵר*, lit., *and it shall be for burning*, i. e. it shall be consumed, 523. d.—*בָּעֵר* is the Inf. of Piel.—*פָּרַץ*, Inf. abs. elliptical for *אֲפָרֵץ*, *I will surely break down*, 517.—*וְהָיָה לְ*, 507. b, *and it shall be trodden down*.

(6) *בָּהָה*, lit. *I will make it an end*, i. e. *I will make an end of it*. More probably the true reading here is *בִּפְתָּה*, *wasting, desolation*; comp. in *Is. 7: 19*.—*לֹא יִעְדָּר*, *it shall not be dug with the mattock, hoed, or, it shall not be weeded, cleaned*.—*וְעָלָה*, *and there shall grow up*.—*וְעַל*, *and unto*.—*מִהַמָּטָר*, lit. *from raining*, i. e. *that they shall not rain*, 521. Note.

Meaning of vs. 5, 6: 'Because I have done every thing for Israel which could be done, by way of favour and blessing, and they have been altogether ungrateful and disobedient, therefore I will give them over to severe punishment, to wasting and destruction.'

(7) The person speaking is now changed, and the prophet himself directly addresses his countrymen, adding a summary explanation of the whole, in a single sentence. *The vineyard of Jehovah are the men of Israel, and the men of Judah, the plant in which he delighted*, *שִׁעְשִׁיעֵיו*, lit. *of his delights*. *And he looked for justice, but behold, murder; for equity, but lo! the cry [of the oppressed]*.

A most striking portrait of the character and conduct of the Jews. The student will not overlook the paronomasia here; *He looked for מִשְׁפָּט*, and behold! מִשְׁפָּח; *for צַדִּיקָה*, and lo! צַעֲקָה, 570. b. In this figure Isaiah greatly abounds, so that it may be regarded as one of the usual characteristics of his writing.

In interpreting this parable, Gesenius makes it to end with v. 6; and in regard to וַיַּעַל הָעֲבָרִים אֶצְלָה, he remarks, that 'the writer has fallen out of his fiction here,' inasmuch as the owner of the vineyard is a man merely, and cannot *command the clouds*. Eichhorn also, feeling the like difficulty, has rendered אֶצְלָה, by *beschwören, to conjure, to exorcise*!—a liberty sufficiently large. But on the ground above stated, viz, that the parable properly ends with v. 4, (which seems to be plain from the change in the language, for would the prophet's friend, in his song, address *the men of Judah and Jerusalem*?) there is no need of charging Isaiah with having forgotten himself in writing—a charge to which he is as little exposed as any author whom I could name; nor of introducing *an exorcist* into the scene. Did the vine-dressers of Judea, (who had so much occasion for timely rains, and for the want of which they often suffered much), seriously believe, that they could *exorcise* the clouds, and make them pour down the rain, or refrain from pouring it down? If not, how can the *verisimilitude* of the parable be kept up by representing the vine-dresser as declaring, that he would *exorcise the clouds*, so that they should not rain? Where is there any parallel to this?

The whole parable, and the application of it, is exceedingly striking and beautiful. The moral impression is of a high and awful nature, and leaves the mind deeply affected with the guilt of ingratitude and disobedience, on the part of those who are continually receiving unnumbered blessings from heaven.

No. LXIII. Ps. LXXX. 9—20.

This exquisite composition is ascribed, in the title, to Asaph. But whether it was the Asaph so noted in the time of David for his skill in music, and probably in song, (1 Chron. 15: 19), there is nothing which can certainly determine. Some have assigned

this Psalm to a period as late as the time of the Maccabees; others to the time of Jehoshaphat; and some to that of Joram; all without any definite and satisfactory reasons. On the contrary, v. 3 seems evidently to refer to a state of things in Palestine, antecedent to the division of the ten tribes; nay, one might almost suspect, antecedent to the time in which the tribe of Benjamin was nearly destroyed, Judg. 20: 41 seq; for the reference in the Psalm appears to be to those tribes which were, at the time of writing it, of conspicuous military significance and power. On the whole, however, one may assign it to the Asaph who was contemporary with David; and the occasion of it seems to have been, some reverse in war which David had suffered, and the consequent destruction of some part of his kingdom.

The ardent intercession which the writer makes for his suffering people, in the first part of the Psalm, is crowned by the allegory or parable which concludes the piece, and which is one of the most exquisite of all this species of composition that can any where be found.

(9) תָּסִיעַ, *hast thou removed, hast thou transplanted*, for so the nature of the image requires it to be rendered.—*Thou didst drive out the heathen* [the Canaanites], וַתִּטְעֶנָּה, Fut. Kal of נָטַע, with suffix; *and didst plant it*, viz. the vine, i. e. Israel.

(10) בָּנִיתָ, *thou didst make room, thou didst remove*, viz. whatever stood in its way.—וַתִּשְׁרֹשֶׁת, *and cause to take root*.—שָׁרְשֶׁיהָ, *shō-rā-shè-hā*, 68.

(11) כֶּסֶּוּ, *kös-sū*, with Qamets Hhateph; see in Par. I. Pual.—צִלָּהּ [by] *the shade of it*, the Abl. of instrument.—וַעֲנָפֶיהָ, *and* [by] *the shoots of it* [were] *the cedars of God* [covered]; כֶּסֶּוּ is implied after these last nouns, and is adduced from the preceding στίχος, 562. *Cedars of God*, lofty cedars, 465. e. Rosenmueller and De Wette understand this comparison to mean only, 'like the cedars.'

(12) קַצִּירֶיהָ, *its branches, luxuriant shoots* that were to be pruned off, as the etymology of the word shews.—יָם, i. e. the Mediterranean Sea, the *western* boundary of Palestine.—נָהָר, i. e. the Euphrates, the *eastern* boundary of Palestine; see Gen. 15:

18.—יוֹנְקוֹתֶיהָ, i. e. it sent forth *its branches*, תַּשְׁלַח from the preceding *στῖχος*.

The imagery, thus far, presents a lively representation of the flourishing state of the Hebrews, after they had been transplanted from Egypt to Palestine. Next comes the reverse of this prosperous condition; the imagery being still kept up.

(13) גִּדְרֶיהָ, why hast thou broken down *its hedges*, and thus exposed it to be devoured? as follows—*So that all who pass by the way* אָרְוָה, *crop it off, devour it*; from אָרָה.

(14) יִבְרַסְמָנָה, Fut. Pilel, from the pluriliteral בְּרִיסָם, 300. —מִיַּעַר, *out of the forest, or, belonging to the forest*.—וְזִיז שָׂרִי, *and the wild beast, lit. the moving creature, of the field*; from זָרַז, *to move about*.—יִרְעָנָה, Fut. Kal of רָעָה.

(15) Thus far the wasted, desolate condition of the country; or, at least, of that part of it which is the subject of complaint. And now follows supplication in its behalf.—שׁוּב, *return, turn back, viz. from thine anger*.—נָבַט, from נָבַט.

(16) וְכָפָה, *and protect [it]*; so Ges. and LXX. Rosenmueller and others, *plantam, plant*; but with a less certain etymology. It is Imp. parag. of כָּפַן.—*Protect what thou hast planted with thine own right hand*. The parallel *στῖχος* explains the figure.—וְעַל-יָדְךָ, i. e. וְכָפָה עַל-יָדְךָ, *yea, protect the son, viz. Israel, often called a son, see Hos. 11: 1*.—אֲמַצְתָּהּ לָךְ, *whom thou hast established for thyself, i. e. to whom thou hast given a settled abode in the promised land, and that they may be a people devoted to thee*.

(17) שָׂרְפָה, Part. pass. fem. of שָׂרַף; *burned in the fire is the vine, etc.* The writer, from the strength of his feelings, again returns to complaint of the desolation which had been made.—כָּסַדְתָּהּ, Part. pass. of כָּסַד; *cut off, cut up*.—מִגְעֶרְתְּ פָנֶיךָ, lit. *at the rebuke of thy countenance*, which may be retained; or we may render simply, *at thy rebuke*, 475. 2. b.—יִאֲבֹדוּ, in pause, i. e. *the vines perish, or, the Israelites, the בְּנֵי־יִשְׂרָאֵל referred to in the preceding verse, perish*.

(18) *Let thy hand be* עַל אִישׁ, *over the man, i. e. let it protect him*.—אִישׁ יְמִינְךָ, lit. *the man of thy right hand, i. e. Israel whom thy right hand has planted and established; comp. 424, for the*

latitude of the signification of the Gen. case.—על-כן etc., as in the preceding verse.

(19) The writer pleads that this supplication may be answered, because distresses have not come upon them in consequence of apostasy from the worship of the true God; *We have not turned back from thee.*—תָּחַיֵּנוּ, Piel of חָיָה, lit. *restore us to life*, i. e. rescue us from our distressing condition, in which our very life is endangered.—וּבְשִׁמְךָ, *for by thy name are we called*; another motive why they should experience the interposition of God's protecting hand.

(20) *Jehovah!* [God of] *the armies of heaven*, יְהוֹשִׁיבֵנוּ, *bring us back*, viz. from our calamitous state, *restore us*, viz. to our former condition.—הָאֵר פָּרָרְךָ, Hiph. Imp. of אָרַר, lit. *make thy face to shine*, i. e. look propitiously upon us.—וְנִשְׁעָרָה, Fut. Niph. parag. of יָשַׁע, *and we shall be delivered*, viz. from our troubles and distresses.

The temper of mind, the subdued yet deep feeling of soul, which the writer exhibits; the delicacy of his touches, the simplicity of his imagery, the earnestness with which he pleads for his people and country, the high sense of dependance on the mercy of God which he evidently cherishes, and the unaffected manner in which the whole is presented; unitedly constitute one of the most delightful pictures of this nature which was ever drawn. May he who reads, learn to plead for himself and for others with such fervency, and with such a humble yet confiding spirit!

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